Muhammad the Prophet of Mercy

صلى الله عليه وسلم

By

Haya Muhammad Ahmad Eid

Published by

New Vision for Translation and Culture

2012
Cairo - Egypt

Email address for contacting the author:
MercyProphet.Muhammad@gmail.com



New Vision *for Translation and Culture*
Cairo, Egypt. P.O. Box: 34 Al-Qalaa

Second edition: 1433 A.H. – 2012 A.C.

To order your copy/copies please contact:

Tel.: +229720463
Mobile: +2 011 0247040

www.newvision.tc
info@newvision.tc

Deposit No.: 3178/2011
I.S.B.N.: 978-977-6355-03-3

Al-Azhar Al-Sharif Authorization

نموذج رقم « ١٧ »

بسم الله الرحمن الرحيـم

الأزهـــــر الشريف
مجمـــع البحـــوث الاســــلامية
الادارة العــــــامة
للبحـــوث والتأليف والترجمـــة

AL - AZHAR AL - SHARIF
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research, Writting & Translation

الســـــيد / ..هيام..محمد..عبيد.......

الســـلام عليـــكم ورحمـــة اللـــه وبركاته ـــ وبعـــد :

فبناء على الطلب الخاص بفحص ومراجعة كتاب : محمد....نبي...الرحمة باللغة الإنجليزية تأليف : ...[illegible]... في ٥٥٠ صفحة

نفيد بأن الـــكتاب المذكور ليس فيه ما يتعارض مع العقيدة الاسلامية ولا مانع من طبعـــه ونشره على نفقتـــكم الخـــاصة .

مع التـــأكيد على ضرورة العنـــاية التامة بكتـــابة الآيات القـــرآنية والأحاديث النبوية الشريفة والالتزام بتسليم ٥ خمس نسخ لمكتبة الأزهر الشريف بعد الطبـــع .

واللـــــه المـــــوفق ،،،

والســـلام عليـــكم ورحمـــة اللـــه وبركاته ،،،

مـــدير عــــام
ادارة البحوث والتـــاليف والترجمـــة

تحريرا فى ١٥ / ربيع الاول / ١٤٣٣ هـ
الموافق ٨ / ٣ / ٢٠١٢ م

[illegible]



In the Name of Allah
The Most Merciful, The Ever-Merciful

TABLE OF CONTENTS

Acknowledgment

﴾*And my success cannot come except from Allah. Upon Him I have relied, and to Him I repent.*﴿ [Hud 11: 88] Thank You, my Lord, for Your Generous Support. You made it to my soul an effort easy, beloved, insatiable, and a task worth striving after. Every success in this work is from You Alone, any faults from my own self.

I then dedicate my deep gratitude and appreciation to my dear parents, *the sun and moon in my life*. Thank you for your encouragement for me to do this work; the kindness and care of my mother, **Amira Ezzat Salih**; the professional support and supervision of my father, **Prof. Muhammad Ahmad Eid**. May Allah repay and reward you with the best, my dear family, sisters and friends, for your kind efforts towards me.

A special thank you goes to **Mr. Ahmad Muhammad Hassan** who made the preparation and printing of this work possible through his unconditional support and voluntary contribution with experience. May Allah be generous to you and **Emily Kalharine Richardson**, the expert editor of this book, who showed skill, diligence, and care. Accept my sincere thanks.

My appreciation to all those who helped me in my career of Islamic translation for guidance, support, or just a kind encouraging word.

Again, all thanks, all gratitude be to Allah.

Haya Muhammad Eid

I start the prayer intending to prolong it, but on hearing the cries of a child I shorten my prayer because of the intense sadness that I know his crying causes his mother

Prophet Muhammad ﷺ

Sahih Al-Bukhary

Introducing
The Prophet of Mercy

For mercy there was sent a Prophet.

Not only to show it, preach it, and teach it, but to be it:

﴾*We have only sent you as a mercy to the worlds.*﴿[1]

In him mercy talked, mercy walked, mercy lived on the earth at one time.

That time began on Monday, the ninth of Rabi‘ I, in *Makkah Al-Mukarramah* [Makkah, the Honored]. This mercy was born of the noblest and purest lineage, from the best family among the Arabs whose pedigree is traced back to Isma‘il (Ishmael ﷺ[2]), son of Ibrahim (Abraham ﷺ), the father of all the Prophets (peace and blessings of **Allah**[3] be upon them).

Muhammad *bin ‘Abdullah bin ‘Abdul-Mutalib bin Hashim bin ‘Abd-Manaf bin Qusai bin Kilab bin Murrah bin Ka‘b bin Luaiy bin Ghalib bin Fahr bin Malik bin An-Nadr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma‘d bin ‘Adnan, and ‘Adnan is from the children of Isma‘il, son of Ibrahim (peace and blessings of Allah be upon them both).*

---

[1] Translated meanings of Al-Anbiya’ 21: 107.

[2] May peace and blessings of Allah be upon him.

[3] The Name indicative and all-inclusive of every Divine Name and Attribute of Absolute Perfection: the One God, the Maker, the Almighty, the All-Merciful, etc.; in Arabic it means: The One exclusively worthy of deification and worship.

With Prophet Muhammad ﷺ came the birth of the light that guides to the way of peace, mercy, and happiness.

﴾There has come to you from Allah a light and a plain Book wherewith Allah guides those who seek His Good Pleasure to the ways of peace, and He brings them out of darkness by His Will unto light, and guides them to a Straight Path.﴿[4]

It is not possible to gather all the rays of this light in hands for humanity to read; but this book will try to draw closer to this most nobly-mannered man ﷺ, to his Message and mercy, begging help and support only from Allah ﷻ[5].

Turning the pages of his noble, faith-filled, and faith-building life, and hearing the depiction given by a close eyewitness, Ja'far bin Abu Talib ؓ[6], to the Christian Emperor of Abyssinia (Ethiopia), nothing better can introduce the Prophet of Mercy ﷺ and the greatest aspect of this mercy, the bringing of humanity from darkness into light.

The light that shines from within through worshiping Allah Alone and being Muslim[7]. The light of the three Heavenly Messages – Judaism, Christianity, and Islam[8] – calling to the one true religion. One light sent by the One God.

---

[4] Translated meanings of Al-Ma'idah 5: 15-16.
[5] Glorified and Exalted be He.
[6] May Allah be pleased with him.
[7] It means submitting oneself to Allah Alone. Bilal Philips defines "Islam" and "Muslims" as: "Islam" means submission or surrender of one's will to Allah, the only true God worthy of worship; anyone who does this is termed a "Muslim". The word also implies "peace", which is the natural consequence of total submission to the Will of Allah.
[8] Literally: submission and resignation to Allah Alone.

We will sail backwards to hear Ja'far's words narrating the defeat of evil by the rebirth of good that Prophet Muhammad ﷺ makes happen in souls, and live with the first Muslims in the critical moment after they embraced Islam.

A group of persecuted Muslims left for Abyssinia where they sought asylum with its fair Christian king, who never wronged any of his subjects, just as the Prophet ﷺ had depicted him. The Quraish could not tolerate the prospect of a haven for the Muslims in Abyssinia, so they dispatched two sturdy envoys to demand their extradition on the grounds that they had abandoned the religion of their forefathers, and that their leader was preaching a religion different from theirs and that of the king.

The Negus summoned the Muslims to his royal court and asked:

The Negus: What is this religion for which you have parted with your people, and you entered into neither my religion nor the religion of any of these nations?

Ja'far bin Abu Talib: O king! We were ignorant people who worshiped idols, ate dead meat, committed obscenities, severed the ties of the womb (kinship), ill-treated the neighbors, and allowed the strong among us to devour the weak.

We remained so until Allah sent us a Messenger from among ourselves. We know his descent, his truthfulness, his honesty, and his chastity.

He invited us to Allah, to believe in His Oneness and worship Him Alone, and cast off the stones and idols that our forefathers and we used to worship besides Him. He ordered us to speak the truth, render back the trust, join the ties of the womb, treat the neighbors kindly, and refrain from bloodshed and things forbidden.

He forbade us from immoralities, making forged statements, devouring the property of orphans, and calumniating chaste women. He ordered us to worship Allah Alone, associating nothing with Him, and to offer *Salah*[9], pay *Zakah*[10], and fast (Ramadan) [Ja'far recounted to him the precepts of Islam].

We trusted him, believed him, and followed that with which he came. We worshiped Allah, Alone, and associated nothing with Him. We considered forbidden that which he declared forbidden to us and we considered permissible that which he declared permissible for us. But, our people transgressed against us.

They tortured us and tempted us away from our religion, to turn us from the worship of Allah back to the worship of idols, and to make us deem as lawful the abominations that (in the past) we used to deem lawful.

---

[9] *Salah* (Prayer), the second Pillar of Islam, is a fixed obligatory form of worship performed five times a day at prescribed times. *Salah* consists of *Rak'ahs* (singular: *Rak'ah*). *Rak'ah* represents a unit of *Salah* and consists of one standing while reciting the Qur'an (Surat Al-Fatihah in every *Rak'ah* and a portion of the Qur'an), one bowing, and two prostrations with a sitting in between for testifying to the Oneness of Allah and supplication.

[10] *Zakah* (purifying, wealth-increasing obligatory charity) means both "Purification" and "Growth." It purifies the soul and increases wealth.

When they oppressed us, wronged us, tyrannized us, and came between our religion and us, we immigrated to your country. We chose you over others and sought your protection, and hope not to be treated unjustly under you, O king.

The Negus: Do you have any of what (the revelations) he brought from Allah?

Ja'far bin Abu Talib: Yes.

The Negus: Recite it to me.

Ja'far recited to him the beginning of Surat Maryam (Mary: 19). On hearing the recited Ayat (Qur'anic verses), the Negus cried until his tears wet his beard, and the bishops of his realm cried until their tears wet their books.

The Negus: This, by Allah, and what Musa (Moses ﷺ) came with emanate from the same lamp (source). Go, by Allah, I will never hand them over to you.

Yet, 'Amr bin Al-'As, one of the two envoys, swore to come the next day and censure them before the Negus, and tell him that they claim that 'Isa (Jesus ﷺ) was no more than a Servant of Allah.

'Amr bin Al-'As: O king! They say about 'Isa, son of Maryam, a grave saying. Send for them and ask them about what they say regarding him.

On entering

The Negus: What do you say about ‘Isa, son of Maryam?

Ja‘far bin Abu Talib: We say about him what our Prophet ﷺ told us: that he is the Servant of Allah, His Messenger, His soul (created by Him) and His Word (“Be!” – and he was), which He bestowed on Maryam, the virgin, the chaste.

The Negus struck the ground with his hand, picked from it a straw and said:

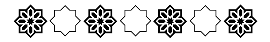
The Negus: ‘Isa, son of Maryam, does not exceed what you have said about this straw.[11]

Welcome to you and to the one from whom you came. I testify that he is the Messenger of Allah. He is the one (whose description) we find in the Gospel, and the Messenger whose coming was heralded by ‘Isa, son of Maryam. Stay wherever you please. By Allah, were it not for holding sovereignty, I would have gone to him to be the one who carries his shoes and serves his ablution.[12]

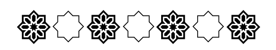
---

[11] This dialogue is excerpted from a long Hadith narrated by Umm Salamah about the emigration of a group of persecuted Muslims to Abyssinia. Reported in Musnad Ahmad, Book of *Ahlul Bait* (the Household of the Prophet ﷺ), Hadith no. 1649; a similar version of the Hadith is also reported by Ahmad (21460) and Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Quraish Dispatching of Envoys to Abyssinia for the Extradition of Emigrants, vol. 1, Al-Maktabah Al-Qaiyamah.

[12] Narrated by ‘Abdullah bin Mas‘ud: Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh* (Companions who narrated more than one thousand Hadiths), Hadith no. 4168; a similar version of the Hadith is also reported by Abu Dawud (2790).



﴾My punishment – I afflict with it whom I will, but My mercy embraces all things. I will decree it for those who fear (Me) and give Zakah and those who believe in Our Ayat.[13] *Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. They, who have believed in him, honored him, supported him, and followed the light that has been sent down with him – it is they who will be successful. Say (O Muhammad), "O mankind, indeed I am the Messenger of Allah to you all, (from Him) to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His Words, and follow him that you may be guided.﴿*[14]



[13] Proofs, evidence, lessons, signs, revelations.
[14] Translated meanings of Al-A'raf 7: 156-158.

A Word Picture

A messenger to a tribe is transcended by a messenger to a town, who is transcended by a messenger to a whole nation. We keep ascending the ranks of greatness. We keep soaring towards the summit. We keep advancing, stride after stride, in the echelons of human perfection until we reach a level that eyes, however ambitiously they aspire, cannot reach, to find the man chosen to convey the Great Message to all of humanity, whose highest levels of virtue and ideals were shaped by Allah into a man who walked peacefully on earth. That is Muhammad bin ‘Abdullah ﷺ.[1]

Painting a word-picture of the Prophet of Mercy ﷺ, his Companion, Abu Sa‘id Al-Khudri ﷺ said:

> He ﷺ used to give fodder to the camel and tether it, sweep the house, milk the sheep, mend his shoes, patch his garment, eat with his servant, and grind the wheat instead of him if he asked him to. He ﷺ used to buy dates from the marketplace; shyness did not prevent him from hanging them on his hand or wrapping them in the hem of his garment to take them to his family.
>
> He ﷺ shook hands with the rich and the poor, the young and the old, and was the first to greet whoever met him, whether young or old, black or red, free or a slave.

[1] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim* (Creed of Muslim), chapter of Prophethoods, fifth edition, Dar Ad-Da‘wah.

> He ﷺ did not feel shy about accepting invitations when he ﷺ was invited, even if they came from an unkempt, dust-covered person. He ﷺ never looked down on anything to which he ﷺ was invited.
>
> He ﷺ was lenient, generous, friendly, and cheerful. He ﷺ smiled without laughing, was sad without frowning, strong without violence, modest without servility, and generous without extravagance. He ﷺ was merciful towards every kin and Muslim, tenderhearted, and always contemplative. He ﷺ was never satiated with food, and he ﷺ never stretched his hand out of greed. [2]

Lady 'Aishah ﵂, the Prophet's wife, continues the admirable picture:

> The Messenger of Allah ﷺ never satisfied his hunger, and he ﷺ never complained to anyone. He ﷺ found poverty preferable to affluence and richness. Even if he ﷺ spent the night starving until morning, this would not keep him from fasting during the day. Though had he ﷺ wished to ask his Lord to be given the treasures of the earth, its fruits, and its luxuries, from its Eastern and Western parts, he ﷺ could have done so.
>
> I might have cried out of pity for him for the hunger he ﷺ suffered. I would pass my hand over his stomach and say: "*May my soul be scarified for you. If only you would satisfy yourself from this world with what sustains and protects you from hunger.*"

---

2 Reported by Abu Salmah bin 'Abdur-Rahman bin 'Awf: *Subl A-Huda wa Ar-Rashad fi Sirah Khairul-'Abad*, Muhammad bin Yusuf As-Salhi Ash-Shami, vol. 7.

He ﷺ said: "*O 'Aishah, my brothers from the Messengers of strong will showed patience over what is harder than this and they departed in this state of theirs. They came to their Lord, Who honored their return and rewarded them generously. I feel shame if I live in such luxury that it makes me fall behind them. Therefore, patience for a few days is more beloved to me than having my share lessened tomorrow in the hereafter, and nothing is more beloved to me than joining my brothers.*"[3]

The Messenger of Allah ﷺ was in a state of continuous grief and thought, had little rest, periods of long silence, and never spoke needlessly. He ﷺ always started and ended his words by the Name of Allah ﷻ[4]. His words were precise, pithy yet comprehensive, never more or less than needed.

He ﷺ walked as if descending a slope. When he ﷺ turned, he would turn his whole body. He ﷺ always lowered his gaze. The time he ﷺ looked towards the ground was longer than that towards the sky. Most of his looking was contemplative. He ﷺ used to walk at the rear of his Companions, guiding their steps, and would initiate greetings with anyone he ﷺ met.

He ﷺ appreciated any blessing, even if trivial, and never dispraised any that he ﷺ received. He ﷺ was never angry about worldly life or worldly things, but when a right was violated he ﷺ stood angrily in defense of it until he rectified it. Still, he ﷺ never felt angry for his own person (when wronged) or sought to avenge himself.

---

[3] Ibid.

[4] Glorified and Exalted be He.

At home, he ﷺ divided his time into three: a part dedicated to Allah, a second to his family, and a third to himself, which he divided between himself and other people.

He ﷺ used to occupy himself with people's concerns and guide them towards what might set right their affairs, answering what they asked about, telling them what they needed to know, and used to say: "*Let those of you who are present inform those who are absent (of the knowledge they have heard); and inform me about the needs of those who cannot convey it themselves. Truly, the one who informs a person of authority about the need of one who is unable to convey it himself will have his feet made firm by Allah on the Day of Resurrection.*"

He ﷺ used to inquire after his Companions, and ask people about what troubled people. He ﷺ used to praise and support the good things, and condemn and undermine the bad.

His method of assembly was one of knowledge, tolerance, modesty, truthfulness, and patience, in which he ﷺ was always cheerful, lenient, and good-natured. He ﷺ was never rude, tough, noisy, or a fault-finder. He ﷺ forbade himself from engaging in disputes, excess, and things that did not concern him, and never dispraised, criticized, or sought to know the lapses of anyone. He ﷺ only talked for a good purpose. No voices were raised during his assemblies. When he ﷺ talked, those sitting with him bowed their heads and listened, as if there were birds perched on their heads. They did not speak until he ﷺ had stopped. None interrupted the other, nor did the Messenger of Allah ﷺ interrupt anyone. He ﷺ laughed at what his attendants laughed at and admired what they admired.

He ﷺ never rose or sat down without mentioning Allah, and would seat himself where he found a place (not in a particular place), and advised others to do the same. He ﷺ used to divide his attention between all the attendants of his assembly to such a degree that each believed himself to be the closest to him. When anyone sat or talked with him about some issue, he ﷺ remained patiently with him until that person was the one to leave. Anyone who came to him with a need would leave either having it fulfilled or with a kind word. His generously noble character was spacious enough to love all people, and he ﷺ became a father to them all.[5]

The Prophets and Messengers of Allah were all blessed with the most gracious appearance and the noblest characters. Allah ﷻ elected them, and certainly ﴾*Allah knows best with whom to entrust His Message.*﴿[6] And as such was Muhammad ﷺ.

The Almighty chose him – He is the All-Knower of His creatures – to convey His last Message, and to set the ideal example for people until the Last Day. ﴾*And your Lord creates what He wills and chooses, not for them was the choice.*﴿[7]

This choice dictates that the messenger should be at the highest level in all human characteristics, both physical and ethical. He ﷺ is a human just like all other people. He ﷺ may forget as they forget, marry and have children, eat food, walk in the markets, and he ﷺ is not immortal on earth.

---

[5] Description on the authority of Hind bin Abu Halah At-Tamimy, reported by At-Tirmidhy in *Mukhtasar Ash-Shama'il Al-Muhammadiyah*; Ibn Sa'd, *At-Tabakat Al-Kubra*, vol. 1.

[6] Translated meanings of Al-An'am 6: 124.

[7] Translated meanings of Al-Qasas 28: 68.

He ﷺ does not know the Unseen except what Allah wills. ﴾*The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen.*﴿[8] He is the same as all people, but he is superiorly at the highest level in any quality that can exist in a human.

Noble manners have the profoundest influence in guiding and reforming. The Prophet ﷺ reached the summit of all virtues so perfectly that Allah ﷻ praised him, saying: ﴾*And indeed, you (O Muhammad) are of an exalted moral character.*﴿[9]

This is the essence of the Prophet's mission: "*Verily, Allah has sent me to perfect righteous manners*,"[10] to which he himself ﷺ was the living embodiment, perfectly living what he ﷺ preached. Lady 'Aishah described her husband ﷺ, saying: "*The manners of the Prophet of Allah ﷺ were (those of) the Qur'an.*"[11]

Anas bin Malik رضي الله عنه, the servant of the Prophet ﷺ, said:

> The Messenger of Allah ﷺ was the best, the most generous, and the bravest of all people. One night, the people of Al-Madinah were terrified by a sound towards which some hastened, to be received by the Messenger of Allah ﷺ on his way back. He ﷺ had already preceded them to the source of the sound.

---

[8] Translated meanings of Al-Jinn 72: 26-27.

[9] Translated meanings of Al-Qalam 68: 4.

[10] Narrated by Abu Hurairah: Musnad Ahmad, Book of *Al-Mukthrin*, Hadith no. 12840.

[11] Sahih Muslim, Book of *Salah Al-Musafirin wa Qasriha* (Prayer of Travelers and Shortening It), Hadith no. 1233.

He ﷺ was riding an unsaddled horse that belonged to Abu Talhah, with a sword slung round his neck, and he ﷺ was saying: "*Do not be frightened. Do not be frightened.*"[12]

People of self-sacrifice and valor sought protection behind the back of the Prophet ﷺ during moments of intense fighting:

Whenever the battle grew fierce and the two parties clashed, we would seek protection with the Messenger of Allah ﷺ who was the closest of us to the enemy. [13]

People of sagacity appealed to the broadness and depth of his wisdom:

The Quraish differed over who would replace the Black Stone[14] after the rebuilding of the *Ka'bah* (the Sacred House at Makkah) to the point that a war was about to erupt among them. They agreed to appeal to the judgment of the first person to enter (through the gates of the Sanctuary), which was the Messenger of Allah ﷺ. When they saw him, they said: "*This is Al-Amin (the Trustworthy). We will be satisfied with his decision. This is Muhammad.*" He ﷺ said: "*Bring me a cloth.*"

---

[12] Sahih Muslim, Book of *Al-Fada'il* (Merits), Hadith no. 4266; similar versions of the Hadith are also reported by Al-Bukhary (2608, 2692, 2813, 5573), At-Tirmidhy (1610), Ibn Majah (2762), and Ahmad (13362).
[13] Narrated by 'Ali bin Abu Talib: Musnad Ahmad, Book of *Al-'Ashrah Al-Mubasharin Bil-Jannah* (The Ten Given Glad Tidings of Paradise), Hadith no. 1276; similar versions of the Hadith are also reported by Muslim (4275, 4276).
[14] The Black Stone is a stone from Paradise that was set into one corner of the *Ka'bah* by Prophet Abraham ﷺ which Muslims honor for that but do not worship, following the example of the Prophet ﷺ who kissed it in his Farewell Hajj.

> He ﷺ placed the stone in the middle of the cloth and said: "*Let each tribe hold one side of the cloth, then lift it up together*," and then he ﷺ laid it back with his own hands.[15]

People of charity saw him as a more generous giver of good than the freely going wind. He ﷺ left nothing of material wealth to his heirs except his white mule, his weapon, and a piece of land bequeathed to charity. Anas bin Malik ﵁ narrated:

> A man asked of the Prophet ﷺ, so he gave him a flock of sheep filling a valley between two mountains. The man returned to his people, saying: "*O people, embrace Islam. By Allah, Muhammad gives like one who fears no poverty*."[16]

This portrayal of virtues could go on and on. In every virtue he ﷺ excelled, like a brilliant light nobly glittering on the loftiest of peaks. But this grandeur and nobility of character was not a barrier that isolated him ﷺ from people. The Messenger of Allah ﷺ lived so closely to people, and was lenient and kind to everyone, walking with the widows and the poor to fulfill their needs, so much so that each believed themselves to be the closest and dearest to him ﷺ, in the same way that the sun sends its rays and warmth so that each person profits and has a share without feeling that others are sharing in or rivals for its warmth.[17]

---

[15] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Rebuilding the *Ka'bah* and the Judgment Given by the Messenger ﷺ concerning Putting Back the Black Stone, vol. 1, Al-Maktabah Al-Qaiyamah.
[16] Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh*, Hadith no. 13233.
[17] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, fifth edition, Dar Ad-Da'wah.

Why Muhammad ﷺ?

It must be a heart superior to all others. A heart brought up under the Eye of Allah ﷻ, a worshipper of Him Alone. Inside him must be Purity, Piety, Love, Sincerity, Charity, Wisdom, Bravery, Justice, Generosity, Honesty, Modesty, Kindness, Mercifulness, Forgiveness, Patience, Perseverance, and every other quality of moral excellence and righteousness in their most exalted human forms.

'Abdullah bin Mas'ud ؓ, a Companion of the Prophet ﷺ, said: "*Verily, Allah has looked into the servants' hearts and found Muhammad's heart the best heart among the servants, so He chose him for Himself and sent him with His Message.*"[1]

The heart of *As-Sayyid*[2] among the offspring of Prophet Adam ﷺ, whom Allah ﷻ chose above all others to send, not to a certain race or people at a certain time – as was 'Isa (Jesus ﷺ): "*I was sent only to the lost sheep of the House of Israel*"[3] – but to all existence until the Last Hour. It shall continue inspiring faith and goodness, pulsating throughout the living being of earth: "*Truly, in the body is a little lump of flesh, which when it is right, the whole body is right, and when it is corrupt, the whole body is corrupt; it is the heart.*"[4]

---

[1] Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh*, Hadith no. 34218.
[2] *As-Sayyid* is the one who excels others in goodness.
[3] Matthew 15:24.
[4] Narrated by An-Nu'man bin Bashir: Sahih Al-Bukhary, Book of *Iman* (Faith), Hadith no. 50; similar versions of the Hadith are also reported by Muslim (2996), Ibn Majah (3974), Ahmad (17649), and Ad-Darimy (2419).

Muhammad ﷺ, who never bowed to an idol, spent the days of his youth in silent worship, contemplating and thinking. This endless blue sky, like silk spread out with no rifts in it, glittering at night with countless silvery stars, raised without any pillars one can see; these firmly set mountains adorned in majesty; this glorious sun spreading warmth and light, rising and setting at a precise time, so that the night never outstrips the day; this barren earth that when rain is sent down on it, is stirred to life and puts forth every lovely kind of growth; these fruits of different colors, tastes, and shapes all watered with the same water; this pure milk in the bellies of cattle given from between excretions and blood; these birds above, spreading out their wings and folding them in… who holds them aloft? Who taught all these creatures? Who taught man? These signs must have a Creator, All-Wise, Almighty.

During his long retreats in *Hira'* Cave – the sanctum of his devotions and meditations on *Jabal An-Nur* (the Mountain of Light) – Muhammad ﷺ was far away from the impurities of life, and in close communion with the Unseen Power that lies behind all aspects of existence in this infinite universe.

In the solitude of *Hira'* Cave, where silence prevailed, spiritual serenity surrounded the Coming Prophet ﷺ, giving him the power needed for what was yet to come… meeting the Divine Revelation that descended upon him with the first command, "*Read*" [Al-'Alaq 96: 1]; then proceeding to the prophetic charge, "*Warn*" [Al-Muddaththir 74: 2]; then the request for him to call his near kindred, [Ash-Shu'ara' 26: 214]; then the Call being extended to the whole town of

Makkah and all those around it, [Al-An'am 6:92]; and finally to all of mankind, [Al-Anbiya' 21: 107].[5]

Power of Caring, Loving, and Reaching All

It is not only his kindred, or the Arabs, but all humanity: ﴾*And We have not sent you except as a giver of glad tidings and a warner to all mankind, but most of the people know not.*﴿[6]

Such capacity for preaching the Message to all emanates from the Prophet's special capacity for loving and caring for all, "*I am sent to every red and black person*."[7] By the red the Prophet ﷺ meant the non-Arabs, and by the black he ﷺ meant the Arabs.

This is the essence of the universality of his Message. It is not an expression of dominion or a desire for supremacy, but an innate love of goodness for all beings. Nothing is more indicative of this than his sincere words: "*I am sent to all people; and if they do not respond to me, then to the Arabs; and if they do not respond to me, then to the Quraish; and if they do not respond to me, then to Banu Hashim; and if they do not respond to me, then to myself alone*."[8]

---

[5] The gradual stages of preaching the Universal Message of Islam is quoted from Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad* (Provisions for the Hereafter).

[6] Translated meanings of Saba' 34: 28.

[7] Narrated by Jabir bin 'Abdullah: Sahih Muslim, Book of *Masjids wa Mawadi' As-Salah* (Mosques and Places for Prayer), Hadith no. 810; a similar version of the Hadith is also reported by Ahmad (13745).

[8] Reported by Khalid bin Ma'dan: Jalal Ad-Din As-Suyuti, *Al-Jami' As-Saghir fi Ahadith Al-Bashir An-Nadhir*, Hadith no. 3147.

The Prophet ﷺ is simply calling those whom he loves to goodness. If they respond to him, his happiness and theirs is great; and if they do not, he ﷺ has honored his duty and conveyed the Message,[9] leaving people no excuse before their Lord. ﴾*Lest you say: "There came unto us no bringer of glad tidings and no warner."*﴿[10]

Dissolving All Differences in His Message to All

Without specifying a certain class, race, or origin, or making a special mention of Muslim followers, the Prophet of Mercy ﷺ teaches, saying: "*Show mercy to those on the earth, and He Who is in the heaven will show mercy to you.*"[11] "*Show mercy, and mercy will be shown to you; forgive, and Allah will forgive you.*"[12]

This is the Prophet's Message to all.

Universal in its scope: ﴾*O mankind, indeed I am the Messenger of Allah for you all.*﴿[13]

In its purpose: ﴾*O mankind, worship your Lord, Who created you and those before you, that you may become pious.*﴿[14]

---

[9] Adapted from Khalid Muhammad Khalid, *Insaniyat Muhammad* (Humanity of Muhammad ﷺ), chapter three: Love is His Instinct.

[10] Translated meanings of Al-Ma'idah 5: 19.

[11] Narrated by 'Abdullah bin 'Amr bin Al-'As: Sunnan At-Tirmidhy, Book of *Al-Birr Waslah* (Benevolence and Upholding the Ties of Kinship), Hadith no. 1847; a similar version of the Hadith is also reported by Abu Dawud (4290).

[12] Narrated by 'Abdullah bin 'Amr bin Al-'As: Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh*, Hadith no. 6255.

[13] Translated meanings of Al-A'raf 7: 158.

[14] Translated meanings of Al-Baqarah 2: 21.

In its guidance: ﴾*O mankind, eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is to you an open enemy.*﴿[15]

In its admonition: ﴾*O mankind, remember the Grace of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth?*﴿[16]

In its goodness: ﴾*O mankind, there has come to you good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that in your breasts – a guidance and a mercy for the believers.*﴿[17]

Unprejudiced in its Laws: ﴾*Whoever kills a soul not in retaliation for (having killed) a soul or for corruption (done) in the land, it is as if he has killed all humanity. And, whoever saves a life, it is as if he has saved the lives of all humanity.*﴿[18]

Uncompromising in its justice: ﴾*O you who believe, stand up firmly for justice, as witnesses to Allah, even though it be against yourselves, your parents, or your kin.*﴿[19]

It embodies the equality of all, for the unity of origin: "*You all are the children of Adam, and Adam was created from dust.*"[20]

---

[15] Translated meanings of Al-Baqarah 2: 168.
[16] Translated meanings of Fatir 35: 3.
[17] Translated meanings of Yunus 10: 57.
[18] Translated meanings of Al-Ma'idah 5: 32.
[19] Translated meanings of An-Nisa' 4: 135.
[20] Narrated by Abu Hurairah, Sunnan At-Tirmidhy, Book of *Al-Manaqib* (Outstanding Virtues), Hadith no. 3890; similar versions of the Hadith are also reported by At-Tirmidhy (3891), and Abu Dawud (4452).

It encircles the whole earth with the Prophet's teachings of universal peace and brotherhood: "*None of you truly believes until he loves for people what he loves for himself.*"[21]

It tears down any walls of discrimination: "*Not of us (not one of the Muslims) is anyone who advocates Asabiyah*[22]*. Not of us is anyone who fights for Asabiyah. And not of us is anyone who dies persisting in Asabiyah.*"[23]

After years of teaching and preaching the values of Islam, and after students tasted and practiced the equality of Islam at the hands of the merciful Prophet ﷺ, the first Muslim generation from different classes and colors willingly stood side by side, the rich and the poor, in the graduation year of Farewell Hajj, with a seamless piece of white cloth on their bodies, like the shroud we shall be wrapped in when we exit this world, praying to their Lord, Who neither looks at shapes nor wealth, "*Verily, Allah does not look at your shapes or wealth, but He looks at your hearts and deeds.*"[24] As equal before Him as He created us and as we shall all stand before Him on the Day of Judgment.

In this great scene of equality, where all privileges melt into thin air, the Teacher of Humanity ﷺ uttered the law of unity and the one criterion of honor and superiority as declared by Allah ﷻ: "*O people, verily your Lord is One and your*

---

[21] Narrated by Anas bin Malik: Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh*, Hadith no. 13372.
[22] Fanatical attachment to race, country, gender, group, ethnicity, etc.
[23] Narrated by Jubair bin Mut'am: Sunnan Abu Dawud, Book of *Al-Adab* (Good Manners), Hadith no. 4456.
[24] Narrated by Abu Hurairah: Sahih Muslim, Book of *Al-Birr Waslah Waladab* (Benevolence, Upholding the Ties of Kinship, and Good Manners), Hadith no. 4651; a similar version of the Hadith is also reported by Ibn Majah (4133).

father is one (i.e. Adam). Behold, there is no superiority of the Arab over the non-Arab, or of the non-Arab over the Arab, or of the red over the black, or of the black over the red – except by piety. Have I informed you?"[25]

On the Day of the Victory of Makkah, he ﷺ sermonized: "*O people, verily Allah has rid you of the vainglory of Jahiliyyah (Pre-Islamic Days of Ignorance) and its pride in ancestors. People are two kinds of men: a righteous pious man who is honorable to Allah, and an impious wicked man who is worthless to Allah. All mankind are Children of Adam, and Allah has created Adam from dust.*"[26]

The Prophet's Call continues to all humanity ﴾*O mankind, indeed I am the Messenger of Allah for you all*﴿,[27] with its different races and colors, guiding it back to its One Maker ﴾*Your god is one God. There is no god except Him, the Most Gracious, the Most Merciful*﴿[28] Who created the human family from one soul ﴾*O mankind, fear your Lord, Who created you from one soul (Adam) and created from it its mate (Eve) and dispersed from both of them many men and women*﴿[29] and shaped it into nations and tribes, for the purpose of knowledge, not fighting. ﴾*O mankind, We have created you from a male (Adam) and a female (Eve), and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most pious of you.*﴿[30]

---

[25] Reported by Abu Nadrah: Musnad Ahmad, Book of *Al-Ansar* (Supporters), Hadith no. 22391.
[26] Narrated by Ibn 'Umar: Sunnan At-Tirmidhy, Book of *Tafsir Al-Qur'an* (Interpretation of the Qur'an), Hadith no. 3193.
[27] Translated meanings of Al-A'raf 7: 158.
[28] Translated meanings of Al-Baqarah 2: 163.
[29] Translated meanings of An-Nisa' 4: 1.
[30] Translated meanings of Al-Hujurat 49: 13.

To this one humanity, the one God sent one religion: ﴾*He (Allah) has ordained for you the same religion (Islam) that He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus), saying you should establish the religion, and make no division in it (religion) (i.e. various sects in religion).*﴿[31]

One Maker, one religion, one origin; this is the intrinsic element bringing peace, mercy, and happiness to humanity through the sublime Message of Prophet Muhammad ﷺ: **Come back!** Do not differ, divide, or fight. Do not waste yourselves and stray from the purpose for which you were created, which is that you worship your Maker, Alone; and the purpose for which you were made into nations and tribes, which is that you know, complement, and cooperate with one another.

Excellence of wealth, birth, color, race, or country is of no value in the Sight of Your Lord. Superiority of one over another is only attained by piety[32]: ﴾*Verily, the most honorable of you in the Sight of Allah is the most pious of you.*﴿[33]

Every human is personally responsible for their own self.

Only the good they do places them ahead, and only the bad they do puts them behind.

There is no place in this Just Balance for the intervention of one human for another, no matter what their status.

[31] Translated meanings of Ash-Shura 42: 13.
[32] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Hujurat [49: 13], thirty-sixth edition, Dar Al-Shorouk.
[33] Translated meanings of Al-Hujurat 49: 13.

No consideration is given to country, birth, or prestige in the weighing of a person.

Criteria of superiority or inferiority established by people are worthless.

The son of a prophet and the son of a prostitute are equal! If the first lags behind in the race of righteous deeds, his parentage will give him no support; and if the latter outruns in the race of righteous deeds, his parentage will do him no harm. [34]

This is the dictate of the Law of Justice preached in all Divine Messages: ﴿*Or has he not been informed of what is in the scriptures of Moses, and (of) Abraham, who fulfilled (his obligations) – that no bearer of burden (sins) shall bear the burden of another. And that man will have nothing but what he does (good or bad). And that his deeds will be seen. Then he will be recompensed for them with the fullest recompense.*﴾[35]

The Divine Law shows no favoritism: ﴿*Say (O Muhammad), "None can protect me from Allah's Punishment (if I were to disobey Him), nor should I find refuge except in Him."*﴾[36] The scales will only balance a person's deeds: "*Anyone whose deeds slow them down, their lineage will not help them speed up*,"[37] Prophet Muhammad ﷺ warns.

---

[34] Sheikh Muhammad Al-Ghazali, *At-Ta'assub wa At-Tasamuh Bain Al-Masihiyah wa Al-Islam* (Fanaticism and Tolerance Between Christianity and Islam); chapter one: Islam Between Its Two Enemies, Nahdet Misr Publishing House.

[35] Translated meanings of An-Najm 53: 36-41.

[36] Translated meanings of Al-Jinn 72: 22.

[37] Narrated by Abu Hurairah: Sahih Muslim, Book of *Dhikr, Du'a', Tawbah, wa Istighfar* (Remembering Allah, Supplication, Repentance, and Begging

"O Banu Hisham! Let not people come to me with their deeds and you come to me with your lineage."[38]

"O mother of Az-Zubair bin Al-Awam, aunt of the Messenger of Allah! O Fatimah, daughter of Muhammad! Buy yourselves from Allah. Truly, I can avail you nothing against Allah."[39]

"Truly, Allah shall not ask you about your noble descent or lineage on the Day of Judgment. The most honorable of you in the Sight of Allah is the most pious of you."[40]

This is the Way of the Prophet ﷺ by which all causes of conflict or enmity on earth dwindle, and all values over which people fight become worthless. All differences fall away. All criteria collapse. One Balance weighing one value (*piety*) will rise, by which all humanity will be judged, and its scales will decide the high and the low among them.[41]

In the end: ﴾*There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.*﴿[42]

Forgiveness), Hadith no. 4867; similar versions of the Hadith are also reported by At-Tirmidhy (2869), Ibn Majah (221), Ahmad (7118), and Ad-Darimy (348).

[38] Az-Zamakhshari in *Al-Kashaf*, vol. 1.

[39] Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3264; similar versions of the Hadith are also reported by Al-Bukhary (2548, 4398), Muslim (305, 303), An-Nasa'y (3584, 3586, 3587), Ahmad (8051, 8246, 8346, 8372, 8812, 9417, 10307), and Ad-Darimy (2616).

[40] Reported by Ahmad, Ibn Jarir, Ibn Mardwiah, and Al-Baihaqi on the authority of 'Uqbah bin Amir: Jalal Ad-Din As-Suyuti, *Ad-Durr Al-Manthur fi At-Tafsir bi Al-Ma'thur*.

[41] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Hujurat [49: 13], thirty-sixth edition, Dar Al-Shorouk.

[42] Translated meanings of Maryam 19: 93.

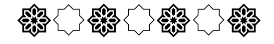
"*I made a lineage and you made a lineage*," Allah the Most Exalted shall say on the Day of Judgment, "*I made the most honorable among you the one who is most pious, but you insisted on saying: the son of so-and-so is better than the son of so-and-so. Today I shall raise My lineage and put down your lineage: Where are the pious?*"[43]

[43] Hadith Qudsy (Revelation from Allah in the Prophet's words) narrated by Abu Hurairah: Al-Haythami, *Majma' Az-Zawa'id wa Manba' Al-Fawa'id*, Hadith no. 13083; also reported by At-Tabarani and Ibn Mardwiah.



﴾*Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious about you, for the believers (he is) full of pity, kind, and merciful*﴿

Meanings of At-Tawbah 9: 128



Mercy upon Mankind

The Prophet ﷺ lived with mixed sentiments of grief and anxiety, pity and mercy struggling continuously inside him towards the humanity he ﷺ was sent to, as strongly worded in his Hadith, saying: "*My similitude is that of a man who has kindled a fire, but when it lit all around him, moths and such insects that fall into fire start falling into it. He starts to prevent them, but they overpower him and burst into it. This is my similitude and your similitude. I am grasping you by your waistbands away from Fire (crying), '***Away from Fire! Away from Fire!***' but you overpower me and burst into it.*"[1]

A living picture of the Prophet's feelings that can be seen, heard, and felt.

People are attracted to fire, insisting on falling into it, while the Prophet ﷺ stands with his body as a barrier between them and the Fire. He ﷺ keeps pushing them away from it with all his might – untiring, unyielding, undiscouraged – but they overpower him and burst into it!

The pain and sorrow which the Prophet of Mercy ﷺ experienced tormented him, as he ﷺ saw people walking on the path he knew would lead them to destruction. They rejected the Qur'an and shunned guidance. The thought of this triggered surges of grief in his soul, which were only allayed by the consoling and compassionate Words of his

[1] Narrated by Abu Hurairah: Sahih Muslim, Book of *Al-Fada'il*, Hadith no. 4235; similar versions of the Hadith are also reported by Muslim (4234), Al-Bukhary (6002), At-Tirmidhy (2799), and Ahmad (7019, 7769, 10540).

Lord, saying: ﴾*Then perhaps you would kill yourself through grief over them, (O Muhammad), if they do not believe in this Message, and out of sorrow.*﴿[2]

He ﷺ was so anxious for all those on earth to become believers, but he ﷺ could not compel people to believe. Allah[3] ﷻ kindly addressed His Messenger ﷺ, saying: ﴾*And had your Lord willed it, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind until they become believers?*﴿[4]

His persistent endeavors continued; even on their deathbed, still the Prophet ﷺ called upon his people to believe in Allah, their Maker, as their One and Only God and to revoke the false gods their forefathers used to worship. Al-Musaiyab ؓ narrated:

> When the time of the death of Abu Talib (the Prophet's uncle) approached, the Messenger of Allah ﷺ came to him, but found with him Abu Jahl and 'Abdullah bin Abu Umaiyah bin Al-Mughirah.
>
> He ﷺ said: "*O uncle, say, 'La ilaha illa Allah (there is no god but Allah),' a word with which I can witness in your favor before Allah.*"
>
> Abu Jahl and 'Abdullah bin Abu Umaiyah said (to Abu Talib): "*Will you desert the religion of 'Abdul-Muttalib?*"

---

[2] Translated meanings of Al-Khaf 18: 6.
[3] The Name indicative and all-inclusive of every Divine Name and Attribute of Absolute Perfection: the One God, the Maker, the Almighty, the All-Merciful, etc.; in Arabic it means: The One exclusively worthy of deification and worship.
[4] Translated meanings of Yunus 10: 99.

The Messenger of Allah ﷺ kept on offering it (i.e. the Testimony of Faith: *There is no god but Allah*) to him, while they kept on turning him back (to disbelief) with that statement until Abu Talib said his final words to them, "*I am of the religion of 'Abdul-Muttalib*," and he refused to say, "*La ilaha illa Allah*."

The Messenger of Allah ﷺ said: "*By Allah, I will keep on asking for forgiveness for you unless I am forbidden from asking for forgiveness for you*."

In response, Allah ﷻ revealed:

﴾*It is not for the Prophet and those who believe to ask forgiveness for the Mushrikin*[5]*, even though they be of kin, after it has become clear to them that they are the dwellers of Hellfire (because they died in a state of disbelief).*﴿[6]

Then Allah revealed a special *Ayah* concerning Abu Talib, saying to the Messenger of Allah ﷺ:[7] ﴾*Indeed, (O Muhammad), you do not guide whom you like, but Allah guides whom He wills.*﴿[8]

Sadly, the Prophet ﷺ saw others willfully hurrying to fall into hypocrisy, an abyss lower than disbelief, saying with their mouths what was not in their hearts, mocking and thinking that Allah ﷻ does not know the fake belief they concealed.

---

[5] Plural of *Mushrik*: One who associates others with Allah in His Divinity or worship.
[6] Translated meanings of At-Tawbah 9: 113.
[7] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4399; similar versions of the Hadith are also reported by Al-Bukhary (1272, 3595, 3407, 6187); Muslim (35), An-Nasa'y (2008), and Ahmad (22562).
[8] Translated meanings of Al-Qasas 28: 56.

Again, the All-Merciful soothed His Messenger's grief, saying: ﴿*O Messenger, let not those grieve you, who hasten into disbelief among those who say, "We believe" with their mouths, but their hearts believe not.*﴾[9]

But even if they chose to die as hypocrites, feigning belief while harboring disbelief and enmity inside, still the Prophet ﷺ was merciful to the end, sincere and persistent in his endeavors, pushing them, "***Away from Fire***"; but they overpowered him and burst into it!

Mercy to the Enemy

To the Prophet ﷺ, 'Abdullah bin Ubai bin Salul, the chief of hypocrites in Al-Madinah, was a worse enemy than the disbelievers. It was he who treated the Prophet ﷺ rudely when he ﷺ first arrived in Al-Madinah and happened to pass by a gathering in which 'Abdullah bin Ubai bin Salul was present, before 'Abdullah embraced Islam.

The Prophet ﷺ greeted them, stopped, and dismounted. He ﷺ then invited them to Allah ﷻ and recited to them some *Ayat* of the Noble Qur'an. At that point, 'Abdullah bin Ubai said to him: "*O man! There is nothing better than what you say, if it is true. So, do not bother us with it in our gathering. Go back to your house, and if anyone comes to you, narrate (your tales) to him.*"[10]

---

[9] Translated meanings of Al-Ma'idah 5: 41.

[10] Narrated by Usamah bin Zaid: Sahih Al-Bukhary, Book of *Al-Marda* (Patients), Hadith no. 5231; similar versions of the Hadith are also reported by Al-Bukhary (4200, 5739, 5784), Muslim (3356), and Ahmad (20772).

After a hypocritical show of faith in Islam, 'Abdullah bin Ubai bin Salul kept conspiring against the Prophet ﷺ and incited the people against him, saying: "*Spend not on those who are with the Messenger of Allah until they desert him.*" And: "*If we return to Al-Madinah, indeed the more honorable (meaning himself) will expel therefrom the meaner (meaning the Messenger ﷺ).*"[11]

More of his evil showed through forcing his two slave women, Musaika and Umaimah, to commit prostitution[12]; and the leading role he played in forging and spreading the slanderous story against honorable Lady 'Aishah (may Allah be pleased with her), the Prophet's wife ﷺ.[13]

Nevertheless, Ibn 'Umar رضي الله عنه narrated that when 'Abdullah bin Ubai died, his son, 'Abdullah bin 'Abdullah, came to the Messenger of Allah ﷺ, who gave him his shirt and ordered him to shroud his father in it.[14]

In another report, Jabir bin 'Abdullah رضي الله عنه said: "*The Prophet ﷺ came to the grave of 'Abdullah bin Ubai, brought him out of his*

---

[11] Narrated by Zaid bin Arqam: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4521; similar versions of the Hadith are also reported by Al-Bukhary (4520, 4522, 4523, 4524), Muslim (4976), At-Tirmidhy (3234, 3235, 3236), and Ahmad (18482, 18492, 18527).

[12] Narrated by Jabir bin 'Abdullah: Sahih Muslim, Book of *Tafsir* (Interpretation), Hadith no. 5355; similar versions of the Hadith are also reported by Muslim (5354).

[13] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4380; similar versions of the Hadith are also reported by Al-Bukhary (2467, 3826, 4381), Muslim (4974), and Ahmad (24444).

[14] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4304; similar versions of the Hadith are also reported by Al-Bukhary (1190, 4302, 5350), Muslim (4413, 4978), At-Tirmidhy (3023), An-Nasa'y (1874), Ibn Majah (1512), and Ahmad (4451).

grave, placed him on his knees, breathed his (blessed) saliva on him, and clothed him in his own shirt."[15]

The Prophet ﷺ then stood up to offer the Funeral Prayer for him, but 'Umar bin Al-Khattab ؓ took hold of his garment and said: "*Would you offer the Funeral Prayer for him although he was a hypocrite, and Allah has forbidden you to ask forgiveness for them (hypocrites)?*" He ﷺ said: "Allah has given me the choice (or Allah has informed me), saying: ﴾*Ask forgiveness for them, (O Muhammad), or do not ask forgiveness for them. If you should ask forgiveness for them seventy times, never will Allah forgive them.*﴿[16]"

Then he ﷺ said: "*I will ask (forgiveness) for him more than seventy times.*"

The Messenger of Allah ﷺ offered the Funeral Prayer for him, and they (the Companions) joined him in the prayer. Then Allah sent down to him[17]: ﴾*And do not pray (the Funeral Prayer, O Muhammad) over any of them who have died – ever – or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.*﴿[18]

---

[15] Sahih Muslim, Book of *Sifat Al-Munafiqin wa Ahkamihim* (Characteristics of the Hypocrites and Rulings on Them), Hadith no. 4977; similar versions of the Hadith are also reported by Al-Bukhary (1191, 1263, 5349), An-Nasa'y (1875, 1992, 1993), and Ahmad (14457, 14544).

[16] Translated meanings of At-Tawbah 9: 80.

[17] Narrated by Ibn 'Umar: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4304; similar versions of the Hadith are also reported by Al-Bukhary (1190, 4302, 5350), Muslim (4413, 4978), At-Tirmidhy (3023), An-Nasa'y (1874), Ibn Majah (1512), and Ahmad (4451).

[18] Translated meanings of At-Tawbah 9: 84.

Singular Capacity

This singular capacity for mercy is traced all along the Prophet's life. To grasp a glimpse of its expansiveness, you must envision him warning people on Mount *As-Safa,* going from one house to another in Mina, following people in marketplaces, assemblies, and gatherings, calling out: "*O people! Say, 'There is no god but Allah' and you will succeed.*"

You must see him ﷺ rejected: "*Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a barrier, so work (on your way); indeed, we are working (on our way).*" (Qur'an 41: 5)

You must see him ﷺ belied and slandered: "*Perish you all day! Is it for this you have gathered us?*"; "*O you upon whom the Qur'an has been sent down, indeed you are mad*" (Qur'an 15: 6); "*This is a sorcerer, a liar.*" (Qur'an 38: 4)

You must see him ﷺ mocked: "*Who among you will go and bring the dung, blood, and entrails of the slaughtered camels of the family of so-and-so, and then wait until he (Muhammad) prostrates and put that in between his shoulders?*"

You must see him ﷺ defied: "*O Allah! If this is indeed the truth (revealed) from You, rain down upon us stones from the sky or bring us a painful torment*" (Qur'an 8: 32); "*Or you (O Muhammad) cause the heaven to fall upon us in fragments, as you have claimed, or you bring Allah and the angels before (us) face to face.*" (Qur'an 17: 92)

You must see him ﷺ persecuted: "*Uqbah bin Abu Mu'ait came and seized the Messenger of Allah ﷺ by the shoulder, twisted his garment around his neck, and severely throttled him with it.*"

You must see him ﷺ tempted: "*If you are only seeking wealth with the matter with which you came, we will make a collection for you from our wealth until you become the richest among us. If you are seeking a high rank, we will make you our master and will decide no matter without you. If you are seeking dominion, we will make you a king over us.*"

You must see him ﷺ besieged and boycotted: "*O people of Makkah! Are we to eat food and wear clothes while Banu Hashim are perishing, and neither buying nor selling? By Allah, I shall never rest until this unjust severing parchment is torn.*"[19]

You must see him ﷺ endangered: "*Aim at him and hit him with your swords; with the strike of one man, thus kill him.*"

You must see him ﷺ expelled: "*O Allah (bear witness), you (Makkah) are the most beloved land to Allah, and you are the most beloved land to me. Had your Mushrikin people not driven me out of you, I would not have left you.*"

You must see him ﷺ pursued: "*If he had entered therein (the cave), a spider web would not be across its mouth!*"

You must see him ﷺ ferociously fought. All the while he ﷺ quietly endured, silently suffered, and patiently waited, showing unprecedented fortitude in conveying the Message of his Lord: "*By Allah, if they put the sun in my right hand and the moon in my left hand on condition that I abandon this cause, I will never abandon it until Allah makes it prevail or I perish therein.*"

---

[19] The words of Zuhair bin Abu Umaiyah reported by Ibn Hisham, *As-Sirah An-Nabawiyyah*: Revocation of the Boycott Parchment, vol. 2.

And after all, you must hear him ﷺ forgiving them: "*I say to you as Yusuf (Joseph) said to his brothers: 'No blame will there be upon you today.' Go, you are the free ones.*"

His caring eyes were always on those coming tomorrow: "*I hope that Allah brings forth from their loins those (children) who will worship Allah Alone and associate nothing with Him.*"

No wonder he is the Prophet of Mercy ﷺ.

Arise and Warn!

﴾O you who covers himself (with a garment)!
Arise and warn!
And your Lord glorify!
And your garments purify!
And uncleanliness avoid!﴿[1]

Arise! There is no longer time for rest. Pull yourself away from the warmth of home and family and come to striving. Arise and shoulder the Message. Arise for humanity to worship their Creator. Arise to defeat darkness, eliminate *Shirk*[2], and uplift the Word of Allah most high.

With these powerful summoning Words began the Call to Islam, at first secretly, for Islam was born a stranger among harsh people. Their only religion was stones. Their only pretext was that they found their fathers worshiping idols, and they were to follow in their footsteps. The sword solved any conflicts in their torn community, where obscenities were committed, daughters buried alive, ties of kinship severed, neighbors abused, and the strong devoured the weak. So, it had to start as a stranger. "*Islam started a stranger and it will return a stranger as it has started, so Tuba (all kinds of happiness or the name of a tree in Paradise) is to the (likewise) strangers.*"[3]

---

[1] Translated meanings of Al-Muddaththir 74: 1-5.
[2] Associating others with Allah in His Divinity or worship.
[3] Narrated by Abu Hurairah: Sahih Muslim, Book of *Iman*, Hadith no. 208; similar versions of the Hadith are also reported by Ibn Majah (3976, 3977, 3978), At-Tirmidhy (2553), Ad-Darimy (2637), and Ahmad (8693, 3596).

The chosen environment for the birthplace of Islam represented one of the hardest challenges that falsehood ever threw into the path of faith and the worst of doubts that ever troubled souls. Success of Islam in uplifting this tribal community from the abyss to the summit means it has the ability to achieve this uplift anywhere. [4]

Darkness

Clouds of thick darkness covered the minds and lives of the people of *Jahiliyyah* (Pre-Islamic Days of Ignorance of Allah), who were dragged down into the evil depths of idolatry, debauchery, and sin.

An idol was worshipped inside almost every house in Makkah. When traveling, the last ritual before leaving home and the first on coming back was to rub the body against the idol as a blessing. Idolatry even crept in and desecrated the *Ka'bah*, the first house built on earth for the worship of Allah Alone, where three hundred and sixty idols were laid within it and its courtyard. The illness showed its symptoms everywhere: sculpted images, raised statues, erected rocks with devout worshipers circumambulating and prostrating. It even reached the worship of bare substances:

> "*Any man traveling and stopping at a place would take four stones and choose the best one to make it his god and the other three as andirons. When he departed, he left his god, and did the same on traveling to another place.*"[5]

---

[4] Adapted from Muhammad Al-Ghazali, *Fiqh As-Sirah*, The Teaching Messenger ﷺ, Dar Ad-Da'wah.

[5] Ibn Al-Kalbi, Book of *Al-Asnam* (Idols).

"We used to worship stones; when we found a better stone than the one we had, we would throw it away and take the better one. If we could not find a stone, we would collect some earth and then bring a sheep and milk that sheep over it, and would circumambulate it."[6]

Shirk and idolatry originated in their minds from the conviction that angels, messengers, prophets, and pious people were the closest to Allah ﷻ, Who raised them to the highest ranks and gave them special powers to avert harm or bring good, which entitled them to be mediators between Allah and the people. So, no help should be sought, a need begged for, or worship offered to Allah except through them.

Once this false belief was rooted and ingrained in their minds, they sculpted images and statues of them, took them as helpers and protectors, and made them the indispensable means of reaching Allah and drawing closer to Him[7]. ﴿*Those who take Awliya' (protectors and helpers) besides Him (say), "We worship them only that they may bring us near to Allah."*﴾[8] ﴿*And they worship besides Allah things that harm them not, nor profit them, and they say, "These are our intercessors with Allah."*﴾[9]

Daybreak

Daybreak slowly pushes darkness out until daylight spreads everywhere; so was the Prophet of Mercy ﷺ commanded to preach Islam, slowly pushing darkness, breaking the idols, and guiding people to Allah ﷻ.

---

[6] Narrated by Abu Raja Al-'Utaridi: Sahih Al-Bukhary, Book of *Al-Maghazi* (Expeditions), Hadith no. 4027.

[7] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*, Religions of the Arabs.

[8] Translated meanings of Az-Zumar 39: 3.

[9] Translated meanings of Yunus 10: 18.

‘Amr bin ‘Abasah As-Sulami ﵁ said:

> During *Jahiliyyah*, I used to believe that people were astray and totally in the wrong in their worshipping of idols. In the meantime, I heard of a man in Makkah who was conveying news. I rode my mount and went to him.
>
> The Messenger of Allah ﷺ was at that time hiding because of his people’s boldness against him. I adopted a friendly attitude (towards the Makkans) until I came to him in Makkah and said to him, “*Who are you?*”
>
> He ﷺ said, “*I am a prophet.*”
>
> I said, “*What is a prophet?*”
>
> He ﷺ said, “*Allah has sent me.*”
>
> I said, “*With what has He sent you?*”
>
> He ﷺ said, “*He has sent me to join the ties of the wombs, break the idols, and declare that there is one God – nothing is to be associated with Him.*”
>
> I said to him, “*Who is with you in this (faith)?*”
>
> He ﷺ said, “*A free man and a slave.*”
>
> Abu Bakr ﵁ and Bilal ﵁ were there with him, among those who had believed in him at that time.
>
> I said, “*I shall follow you.*”

He ﷺ said, "*You cannot do so this day of yours. Can you not see my (hard) state and that of the people? But return to your folk and when you hear that I have been granted victory, come to me.*" So, I returned to my family.[10]

During these days of the progressive retreat of darkness with the advance of the dawn light, Allah ﷻ commanded His Messenger ﷺ to recite the Noble Qur'an in a low voice to avert the evil of the Quraish, who were lying in wait for him.

In regard to the Saying of Allah ﷻ: ﴿*And offer your Salah (Prayer) neither aloud nor in a low voice, but follow a way between.*﴾[11] Ibn 'Abbas ﷺ said: "This *Ayah* was revealed while the Messenger of Allah ﷺ was hiding himself in Makkah. At that time, when he ﷺ led his Companions in *Salah*, he ﷺ used to raise his voice with the recitation of Qur'an. When the *Mushrikin*[12] heard him, they cursed the Qur'an, the One Who revealed it, and the one who brought it. Therefore, Allah ﷻ told His Prophet ﷺ: ﴿*And offer your Salah neither aloud*﴾, i.e. do not recite aloud lest the *Mushrikin* should hear and curse the Qur'an, ﴿*nor in a low voice*﴾ lest your Companions do not hear you; ﴿*but follow a way between.*﴾"[13]

---

[10] Sahih Muslim, Book of *Salah Al-Musafirin wa Qasriha*, Hadith no. 1374; a similar version of the Hadith is also reported by Ahmad (16405).
[11] Translated meanings of Al-Isra' 17: 110.
[12] Plural of *Mushrik*: One who associates others with Allah in His Divinity or worship.
[13] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4353; similar versions of the Hadith are also reported by Al-Bukhary (6936, 6971, 6992), Muslim (677), At-Tirmidhy (3070, 3071), An-Nasa'y (1001, 1002), and Ahmad (150, 1756).

On Mount As-Safa

After three years of secret preaching of Islam to individuals a group of first believers emerged, firmer than mountains, closer than brothers, ready to shoulder and convey the Message, following which the Prophet ﷺ received the Divine Command of declaring the Call to the Quraish: ﴿*And warn, (O Muhammad), your closest kindred.*﴾[14]

The Messenger of Allah ﷺ complied, and on Mount *As-Safa* near the Sanctified *Ka'bah*, he ﷺ rose and started calling, "*O Banu Fahr! O Banu 'Adi!*," addressing the clans of Quraish until they assembled. Any man who could not come himself sent a messenger to see what was happening. Abu Lahab and the people of Quraish arrived. The Prophet ﷺ then said, "*Suppose I told you that there are horses (cavalry) in the valley intending to raid you, would you believe me?*" They said, "*Yes. we have not known you to tell anything other than the truth.*" He ﷺ said, "*Truly, I am a warner to you before a severe torment.*"[15]

"*O Banu Ka'b bin Lu'ay! Rescue yourselves from the Fire. O Banu Murrah bin Ka'b! Rescue yourselves from the Fire. O Banu 'Abdu Shams! Rescue yourselves from the Fire. O Banu 'Abd Manaf! Rescue yourselves from the Fire. O Banu Hashim! Rescue yourselves from the Fire. O Banu 'Abdul-Muttalib! Rescue yourselves from the Fire. O Fatimah (daughter of Muhammad)! Rescue yourself from the Fire.*

[14] Translated meanings of Ash-Shu'ara' 26: 214.
[15] Narrated by Ibn 'Abbas: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4397; similar versions of the Hadith are also reported by Al-Bukhary (4427, 4589, 4590), Muslim (307), At-Tirmidhy (3286), and Ahmad (2413, 2664).

Truly, I can avail you nothing against Allah, except that you have a kinship (with me) that I would dutifully and kindly maintain."[16]

People dispersed after hearing the ultimatum. Abu Lahab, the Prophet's uncle, responded evilly, saying to the Prophet ﷺ: "*Perish you all day! Is it for this (purpose) you have gathered us?*" In consequence, Allah ﷻ revealed[17]: ﴿*Perish the two hands of Abu Lahab, and perish he! His wealth will not avail him or that which he gained.*﴾[18]

Open Preaching of Islam

The warner's cries kept reverberating through Makkah. Shortly thereafter, Allah ﷻ revealed His Command of openly preaching Islam to all, saying: ﴿*Proclaim openly that which you are commanded, and turn away from the Mushrikin.*﴾[19]

The Messenger of Allah ﷺ rose and publicly preached Islam in the assemblies and societies of Quraish, reciting to them the Book of Allah, saying to them what the Messengers before him said to their people: ﴿*"O my people, worship Allah. You have no god other than Him."*﴾[20]

---

[16] Narrated by Abu Hurairah: Sahih Muslim, Book of *Iman*, Hadith no. 303; similar versions of the Hadith are also reported by Muslim (305), Al-Bukhary (2548, 3264, 4398), At-Tirmidhy (3109), An-Nasa'y (3584, 3586, 3587), and Ahmad (8246, 8372, 8812, 9417, 10307).

[17] Narrated by Ibn 'Abbas: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4397; similar versions of the Hadith are also reported by Al-Bukhary (4427, 4589, 4590), Muslim (307), At-Tirmidhy (3286), and Ahmad (2413, 2664).

[18] Translated meanings of Al-Masad 111: 1-2.

[19] Translated meanings of Al-Hijr 15: 94.

[20] Translated meanings of Al-A'raf 7: 59.

The Messenger ﷺ alone carried upon his shoulders the mountainous task of guiding humanity to their Creator and went from one house to another in Mina, crying out: "*O people, Allah, the Exalted and the Glorious, commands you to worship Him and associate nothing with Him.*"[21]

The way to the goal was beset with intolerable hardships and challenges, which the Messenger ﷺ wisely surmounted; he ﷺ patiently endured persecution while conveying the Message.

An eyewitness, Rabi'ah bin 'Abbad Ad-Daili رضي الله عنه, related: "I saw the Messenger of Allah ﷺ with my own eyes in Dhil-Majaz marketplace, walking through its streets, crying, '*O people, say, 'La ilaha illa Allah (there is no god but Allah)' and you will succeed.'* People crowded around him, but I did not see anyone saying anything. Yet he was never silent and kept saying, '*O people, say, 'La ilaha illa Allah' and you will succeed.*' Close behind him was a man, squint-eyed, handsome, with two braids, who was saying, '*He is an apostate, a liar.*' I asked, '*Who is this?*' They said, '*Muhammad bin 'Abdullah, and he speaks of prophethood.*' I said, '*Who is this one belying him?*' They said, '*His uncle, Abu Lahab.*'"[22]

---

[21] Narrated by Rabi'ah bin 'Abbad Ad-Daili: Musnad Ahmad, Book of *Makkans*, Hadith no. 15449; similar versions of the Hadith are also reported by Ahmad (15446, 15447, 15452).

[22] Musnad Ahmad, Book of *Makkans*, Hadith no. 15448; similar versions of the Hadith are also reported by Ahmad (15445, 15446, 15447, 15449, 15450, 15451, 15452, 18234).

Another witness, a sheikh from Banu Malik bin Kinanah, said: "I saw the Messenger of Allah ﷺ moving through Dhil-Majaz marketplace while saying, '*O people, say, 'La ilaha illa Allah (there is no god but Allah)' and you will succeed.'* Abu Jahl was casting dust upon him and saying, '*O people, do not let this delude (tempt) you away from your religion. He only wants that you desert your gods and desert Al-Lat and Al-'Uzza (two idols of the pagan Arabs).'* But the Messenger of Allah ﷺ did not heed him."[23]

The Messenger of Allah ﷺ was asked about the *Ayah* that was the hardest on him when revealed from heaven, and he ﷺ said[24]:

> I was in Mina during Hajj season when Arab *Mushrikin* and people from various places would gather for the (Hajj) season. Jibril (Gabriel ﷺ) came down to me and said: ﴿*O Messenger, proclaim (the Message) that has been revealed to you from your Lord. If you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.*﴾[25]
>
> I stood at Al-'Aqabah and called out, "*O people, who will support me in conveying the Message of my Lord and have Paradise (as reward)? O people, say, 'La ilaha illa Allah (there is no god but Allah),' and that I am the Messenger of Allah for you, and you will succeed and Paradise will be yours.*" But not a man, woman, or

---

[23] Transmitted by Ash'ath: Musnad Ahmad, Book of *Al-Ansar*, Hadith no. 22108; similar versions of the Hadith are also reported by Ahmad (16008, 22069).

[24] Narrated by Ibn Abbas: Jalal Ad-Din As-Suyuti*, Ad-Durr Al-Manthu*r, Surat Al-Ma'idah [5: 67]

[25] Translated meanings of Al-Ma'idah 5: 67.

child remained who did not cast dust and stones at me and spit in my face, saying, "*A liar, an apostate.*"

Then there appeared to me one who said, "*O Muhammad, if you are the Messenger of Allah, it is time for you to invoke Allah against them as Nuh (Noah) invoked destruction against his people.*" The Prophet ﷺ said, "*O Allah, guide my people, for they know not, and support me over them so that they respond to me in obeying You.*"

One against All

In this struggle of one against all, the Prophet ﷺ openly started to worship Allah, the Most Exalted, before the eyes of Quraish at the *Ka'bah*, in broad daylight, without regard for the *Mushrikin* and their persecution.

The stone-worshipers thought themselves invincible and, with hearts turned into the stones they worshiped, they brazenly carried out their persecution and attempts on his life, before all eyes.

Ibn 'Abbas ؓ narrated[26] that the Prophet ﷺ was praying when Abu Jahl came and said, "*Have I not forbidden you this (praying)! Have I not forbidden you this! Have I not forbidden you this!*"

Upon finishing *Salah*, the Prophet ﷺ rebuked Abu Jahl, who replied, "*You know that there is not a council (people and tribe) in it (in this valley) greater than mine.*"

---

[26] Sunnan At-Tirmidhy, Book of *Tafsir Al-Qur'an*, Hadith no. 3272; similar versions of the Hadith are also reported by Ahmad (2207, 2887).

Allah ﷻ consequently revealed: ﴾*Then let him call upon his council (of helpers). We will call out the guards of Hell.*﴿[27]

Abu Jahl defiantly said, "*Indeed if I see Muhammad praying at the Ka'bah, I will tread on his neck.*" It reached the Prophet ﷺ who said, "*If he does it, the angels will seize him.*"[28]

Despite this, Abu Jahl did not desist. Abu Hurairah ﷺ narrated that Abu Jahl asked, "*Does Muhammad soil his face with dust (i.e. prostrate himself) in your presence?*" It was said (to him), "*Yes.*" He said, "*I swear by Al-Lat and Al-'Uzza (two idols), if I see him do this, I will trample on his neck, or I will rub his face in the dust.*"

He came to the Messenger of Allah ﷺ while he was praying and thought of trampling on his neck, but the people were surprised to see him only turning upon his heels and parrying (something) with his hands. It was said to him, "*What is wrong with you?*" He said, "*There is between him and me a ditch of fire, terror, and wings.*"

The Messenger of Allah ﷺ said, "*If he had come near me, the angels would have snatched him limb by limb.*"[29]

---

[27] Translated meanings of Al-'Alaq 96: 17-18.
[28] Narrated by Ibn 'Abbas: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4576; similar versions of the Hadith are also reported by At-Tirmidhy (3271) and Ahmad (2115, 3302).
[29] Sahih Muslim, Book of *Sifat Al-Qiyamah wa Al-Jannah wa An-Nar* (Description of the Day of Resurrection, Paradise, and Hellfire), Hadith no. 5005; a similar version of the Hadith is also reported by Ahmad (8475).

Then Allah ﷻ revealed[30]: ﴾*Nay! Verily, man does transgress, because he considers himself self-sufficient. Surely, unto your Lord is the return. Have you seen him who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he denies and turns away? Knows he not that Allah sees? Nay! If he ceases not, We will drag him by the forelock. A lying, sinful forelock. Then let him call upon his council (of helpers). We will call out the guards of Hell. Nay! Do not obey him. Fall prostrate and draw near (to Allah).*﴿[31]

Another trial is reported by 'Abdullah bin Mas'ud ﷺ, who said: "The Messenger of Allah ﷺ was standing in prayer near the *Ka'bah*. A group of Quraish was sitting there in a gathering, one of whom said, '*Do you not see this show-off? Who among you will go and bring the dung, blood, and entrails of the slaughtered camels of the family of so-and-so, and then wait until he prostrates and put that in between his shoulders?*' The most wretched among them ('Uqbah bin Abu Mu'ait) went (and brought them), and when the Messenger of Allah ﷺ prostrated himself, he placed them (on his back) between his shoulders. The Prophet ﷺ remained in prostration while they laughed until they fell over one another laughing. Someone hurried to Fatimah, who was still a little girl, and she came running. The Prophet ﷺ remained in prostration until she threw it away from him. Then she turned to them and cursed them."[32]

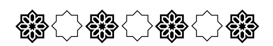
---

[30] Circumstances of revelation: Sahih Muslim, Book of *Sifat Al-Qiyamah wa Al-Jannah wa An-Nar*, Hadith no. 5005.
[31] Translated meanings of Al-'Alaq 96: 6-19.
[32] Sahih Al-Bukhary, Book of *Salah* (Prayer), Hadith no. 490; similar versions of the Hadith are also reported by Al-Bukhary (233, 2717, 2948, 3565), Muslim (3349, 3350), An-Nasa'y (305), and Ahmad (3537, 3766).

‘Abdullah bin ‘Amr bin Al-‘As ﷺ was asked about the worst thing he saw the idolaters inflict on the Prophet ﷺ, and he said:

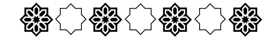
> While the Messenger of Allah ﷺ was praying in the yard of the *Ka‘bah*, ‘Uqbah bin Abu Mu‘ait came and seized the Messenger of Allah ﷺ by the shoulder, twisted his garment around his neck, and severely throttled him with it. Forthwith Abu Bakr ﷺ came, seized ‘Uqbah’s shoulders, and threw him away from the Messenger of Allah ﷺ and said, ‘*Would you kill a man because he says, ‘My Lord is Allah,’ and has come to you with clear Signs from your Lord?*’”[33]

[33] Sahih Al-Bukhary, Book of *Tafsir Al-Qur’an*, Hadith no. 4441; similar versions of the Hadith are also reported by Al-Bukhary (3402, 3567) and Ahmad (6614, 6739).



﴾Endure you patiently (O Muhammad), your patience is not but from Allah. And grieve not over them, and be not distressed because of what they plot﴿

Meanings of An-Nahl 16: 127



Psychological Warfare

Accepting a god other than one's Maker creates servility in the soul and begets oppression. The souls of the Quraishi chiefs clung to worldly life, tightly shackled by a love of supremacy and the pleasures it gave them, and a refusal to be molded by the principles of ***'Right and Wrong'***, ***'Halal (Lawful) and Haram (Forbidden)'***, ***'Do and Do not do'***. They resisted any thought of an afterlife, a return to Allah for repayment of evil with evil and good with good. They withheld themselves from belief and fought vigorously to withhold others, hindering people from the straight path, wanting it to remain crooked and unjust.

It was an open life-and-death battle in which the disbelievers employed every weapon of psychological warfare against the Prophet ﷺ to obstruct the truth he ﷺ preached and inflict on his blessed soul the invisible deadly wounds of inward failure and defeat, loss of confidence, breaking of will, destruction of purpose, killing of hope, and despair of support, which are deeper and more injurious than physical wounds.

1. A sorcerer! A madman! A liar! Rather, he is a poet!

Malicious attitudes and hateful looks angrily pursued the Prophet of Islam ﷺ, almost influencing his steps and causing him to slip and lose his balance and firmness on the earth. This is depicted in the Noble Qur'an, which portrays the inward wrath, enmity, and spite which was evident in the eyes of his opponents[1]: ﴿*Verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder (the Qur'an), and they say, "Verily, he (Muhammad* ﷺ*) is a madman!"*﴾[2]

Their poisonous, feverish looks were accompanied by abusive cursing, insulting, and mocking: *"You are a madman! You are a sorcerer! You are a liar!"*

They reacted with insolent pride and opposition; confused and wavering, they swayed in their denial of the Message from one pretext to another:

﴿*Nay, they say, "(The revelation is but) a mixture of false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us a sign like the ones (Prophets) that were sent before (with signs)!"*﴾[3]

- They called the Prophet ﷺ, "*A sorcerer, a liar!*"

﴿*They wonder that a warner has come to them from among themselves. And the disbelievers say, "This is a sorcerer, a liar. Has he made the gods (only) one God? Verily, this is a curious thing!"*﴾[4]

---

[1] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, Surat Al-Qalam [68: 51].
[2] Translated meanings of Al-Qalam 68: 51.
[3] Translated meanings of Al-Anbiya' 21: 5.

- They called him ﷺ, "*A poet!*"

﴾*"Are we going to abandon our gods for the sake of a mad poet?"*﴿[5]

- They called him ﷺ, "*A madman!*"

﴾*"O you upon whom the Reminder (the Qur'an) has been sent down, indeed you are mad."*﴿[6]

- They called him ﷺ, "*A soothsayer!*"

﴾*"Remind and preach (mankind, O Muhammad). By the Grace of Allah, you are neither a soothsayer nor a madman."*﴿[7]

But not for a moment did the chiefs of Quraish believe themselves when they said that Muhammad bin Abdullah ﷺ – known among them as the Honest Truth-Speaker – was a sorcerer, a liar, or a madman. This was just a weapon of provocation and misguidance; a war of deception that is well mastered by people of power. They used it to protect themselves and their positions from the danger of the truth embodied in this creed, which would certainly have shaken the false values and corrupted status quo on which these high people built themselves.[8]

Details of an agreement between the chiefs of Quraish to wage a defamatory propaganda campaign against Muhammad ﷺ and the truth revealed to him ﷺ is reported by Ibn Ishaq.

---

[4] Translated meanings of Sad 38: 4-5.
[5] Translated meanings of As-Saffat 37: 36.
[6] Translated meanings of Al-Hijr 15: 6.
[7] Translated meanings of At-Tur 52: 29.
[8] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Sad [38: 4-5], thirty-sixth edition, Dar Al-Shorouk.

Their aim was to protect themselves and their authority over the people of Makkah, and to repel the tribes that visited Makkah annually at the Hajj season from the new religion and its preacher. Ibn Ishaq said[9]:

> A group of Quraish convened with Al-Walid bin Al-Mughirah, who was a senior among them, at the time of the Hajj season.
>
> He said to them, "*O people of Quraish, the Hajj season has arrived. Delegations of Arabs will come to you. They must have heard about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion regarding him. Let there be no contradiction or denial of one another's statements.*"
>
> They said, "*O Abu 'Abd Shams, suggest and give us an opinion which we will say.*"
>
> He said, "*No, you make the suggestions and I will listen.*"
>
> They said, "*We will say he is a soothsayer.*"
>
> He said, "*No, by Allah, he is not a soothsayer. We have seen soothsayers; his words are not the murmuring and rhyme of a soothsayer.*"
>
> They said, "*We will say he is a madman.*"
>
> He said, "*He is not a madman. We have seen madness and know it. There is not the choking, agitation, and anxiety of madness.*"

---

[9] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Conspiracy of the Quraish to Denounce the Messenger ﷺ as a Magician, vol. 1.

They said, "*We will say he is a poet.*"

He said, "*He is not a poet. We have known all forms of poetry, its chanting, hymning, lyrics, rhymed and unrhymed. It is not poetry.*"

They said, "*We will say he is a sorcerer.*"

He said, "*He is not a sorcerer. We have seen sorcerers and their sorcery. This is not their incantation and conjuration.*"

They said, "*What should we say, O Abd Shams?*"

He said, "*By Allah, his words have sweetness, with numerous roots strongly branching; their branches richly abounding in growth. Anything you say about them will be known to be falsehood. The closest thing you can say about him is that he is a magician, who came with words which are magic that separate man and his father, man and his brother, man and his wife, man and his clan. This way you will shun people away from him.*"

They began to sit in the path of people who came at the Hajj season. They warned anyone who passed by them against him (meaning the Prophet ﷺ) and mentioned the (fabricated) story about him.

This was their way of resisting and preventing the truth from reaching people, to keep them living on a fake inherited creed. The chiefs had to make the populace believe that behind this new Call was a mystery whose secret they were most knowledgeable about and most capable of handling. They wanted people to leave such a matter to their gods and return to their inherited beliefs. They wanted people to silently rest while the chiefs protected their interests, beliefs, and gods!

It is the typical technique used by tyrants to distract people from concern about public matters and truth-seeking. People speaking amongst themselves and seeking to know the truth posed a danger to the chiefs, for they could only maintain their power by steeping people in lies.[10]

The Prophet of Mercy ﷺ reacted calmly and nobly to their war of words, as touched on in the story of Dimad ﵁. Ibn ‘Abbas ﵁ said:

> Dimad, who belonged to the tribe of Azd Shanu’ah, came to Makkah. He used to recite incantations to cure people of madness and bedevilment.
>
> He heard some fools from among the people of Makkah saying that Muhammad ﷺ was mad.
>
> He said, “*If only I can see that man, perhaps Allah will cure him at my hand.*”
>
> It happened that he met with him and said, “*O Muhammad, I recite incantations as a cure for this madness. Allah cures whom He wills at my hand. Would you like to try it?*”
>
> The Messenger of Allah ﷺ said, “*All praises and thanks belong to Allah. We praise Him and seek His Help. Truly, whoever Allah guides, no one can misguide; and whoever He leaves astray, no one can guide. And I testify that there is no god but Allah Alone, with no partners, and that Muhammad is His Servant and His Messenger. Ama Ba‘d (Then after)…*”

---

[10] Adapted from Sayyid Qutb, *In the Shade of the Qur’an*, interpretation of Surat Sad [38: 4-5], thirty-sixth edition, Dar Al-Shorouk.

Dimad said, "*Repeat these words of yours to me.*" The Messenger of Allah ﷺ repeated them to him thrice.

Dimad said, "*I have heard the words of soothsayers, magicians, and poets, but I have never heard such words as yours. They reach the depth of the sea. Give me your hand to pledge allegiance to you for Islam.*" And he pledged allegiance to him."[11]

The truthful words that the Prophet ﷺ conveyed speak for themselves, laying bare any falsehood, and testifying to their Divine Origin. Words beyond the power of humans to say, unlike those of a soothsayer or a poet, but words of an honored Messenger: ﴾*I swear by whatsoever you see, and by whatsoever you see not, that this (Qur'an) is verily the word of an honored Messenger. It is not the word of a poet; little is that you believe. Nor is it the word of a soothsayer; little is that you remember. This is the revelation sent down from the Lord of all that exists. And if he (Muhammad) had forged a false saying concerning Us, We surely would have seized him by his right hand. Then We certainly would have cut off the aorta from him. And none of you could have prevented it for him. And verily, this is a Reminder for the pious. And verily, We know that among you are deniers. And indeed, it will be (a cause of) regret upon the disbelievers. And verily, it (the Qur'an) is an absolute truth with certainty. So, glorify the Name of your Lord, the Most Great.*﴿[12]

---

[11] Sahih Muslim, Book of *Al-Jumu'ah* (Friday Prayer), Hadith no. 1436; a similar version of the Hadith is also reported by Ahmad (2613).
[12] Translated meanings of Al-Haqqah 69: 38-52

2. Never will we show belief until we have a share of your prophethood

The *Mushrikin*[1] of Makkh considered it beneath them to declare belief in the Prophet ﷺ and submit like the rest of the people. They placed themselves in the position of gods, gave their followers laws to follow, and ordered that they be obeyed. Pride and dominion inhibited them from accepting Islam for fear of becoming servants of Allah like the rest of the people.

They wanted special personal prerogatives that would secure the continuity of their spiritual and authoritative leadership. They stipulated for themselves a share of the Divine Revelations as a condition for accepting to be worshippers of Allah Alone[2]: ﴿*And when a sign comes to them (proving the prophethood of Muhammad), they say, "Never will we believe until we receive the like of that which the Messengers of Allah have received." Allah knows best with whom to place His Message.*﴾[3]

Ibn Ishaq reported on the authority of Az-Zuhri that Abu Sufyan bin Harb, Abu Jahl bin Hisham, and Al-Akhnas bin Shurayq went out one night to listen to the Messenger of Allah ﷺ when he ﷺ was praying in his house. Each one of them took up a position for listening, and none of them knew that the others were also there.

---

[1] Plural of *Mushrik*: One who associates others with Allah in His Divinity or worship.

[2] Adapted from Sayyid Qutb*, In the Shade of the Qur'an*, interpretation of Surat Al-An'am [6: 124], thirty-sixth edition, Dar Al-Shorouk.

[3] Translated meanings of Al-An'am 6: 124.

They stayed listening to him all night until dawn. When they left, on their way home, they saw each other on the road and reprimanded each other, saying to one another, "*Do not come back again, lest some of their fools see you and you give the wrong impression (i.e. that you like what you hear).*"

They went away until the second night came, and each of them returned to his place and again spent the night listening to the Messenger of Allah ﷺ. When dawn came they left, but the road brought them face to face with one another again, so each of them reprimanded the others, saying the same as they had said the previous night.

Then they went away until the third night came, and each of them returned to his place and again spent the night listening to the Messenger of Allah ﷺ. When dawn came they left, but the road brought them together, so they said to one another, "*Let us not leave until we vow not to come back.*" They swore a vow to that effect and went their separate ways.

In the morning, Al-Akhnas bin Shurayq took his staff and went to the house of Abu Sufyan bin Harb. He said, "*Tell me, O Abu Hanzalah (i.e. Abu Sufyan), what do you think of what you have heard from Muhammad?*" Abu Sufyan said, "*O Abu Tha'labah (i.e. Al-Akhnas), by Allah, I have heard things I understand and know what is meant by them, and I have heard things I do not understand and do not know what is meant by them.*" Al-Akhnas said, "*Me too, by the One by Whom you swore.*"

He left him and went to Abu Jahl. He entered his house and said, "*O Abu Al-Hakam (i.e. Abu Jahl), what do you think of what you have heard from Muhammad?*" He said, "*What you have heard. We and Banu 'Abd Manaf competed for honor and position.*

They fed people, so we fed people; they engaged in battle, so we engaged in battle; they gave away (charity), so we gave away, until we were neck and neck with them like two race horses. Then they said, 'We have a prophet among us who receives revelations from heaven.' How could we compete with this? By Allah we will never believe in him."[4] According to the report on the authority of Muqatil, he said, "*By Allah we will never believe in him and shall never follow him until we receive revelations as he receives*."[5]

They did not doubt the truthfulness of Muhammad ﷺ, whom they had never heard tell a lie in his long life among them, or the truthfulness of the Message, or the fact that the Qur'an is not the words of a human. But in spite of all this, they preferred *Shirk*, knowingly denied the truth, and hid their belief to protect their authority and standing.[6] ﴾*We indeed know that it grieves you (O Muhammad) what they say. It is not you that they belie, but it is the Ayat (the Qur'an) of Allah that the wrongdoers deny.*﴿[7]

Ibn Jarir reported that on the day of the Battle of Badr, Al-Akhnas met Abu Jahl and withdrew to talk privately with him. Al-Akhnas said, "*O Abu Al-Hakam, tell me about Muhammad. Is he truthful or a liar? There is no one here of the Quraish other than the two of us listening to our conversation*."

---

[4] Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Quraish Stealthily Hearing the Recitation of the Prophet ﷺ, vol. 1; reported also in Tafsir Ibn Kathir, interpretation of Surat Al-An'am [6: 33], vol. 2.

[5] Tafsir Al-Baghawy, *Ma'alim At-Tanzil*, interpretation of Surat Al-An'am [6: 124].

[6] Adapted from Sayyid Qutb*, In the Shade of the Qur'an*, interpretation of Surat Al-An'am [6: 33], thirty-sixth edition, Dar Al-Shorouk.

[7] Translated meanings of Al-An'am 6: 33.

Abu Jahl said, "*Woe to you! By Allah, Muhammad is truthful. Muhammad has never told a lie in his life. But if the Family of Qusai enjoyed alone the privileges of leadership, guardianship of the Sacred House, the honor of providing pilgrims with water and the honor of prophethood, what would be left for the rest of the Quraish?*"[8]

[8] Tafsir Ibn Kathir and Tafsir Al-Baghawy, interpretation of Surat Al-An'am [6: 33].

3. Shall we believe in you while you are followed by the lowest of people?

The followers of Muhammad ﷺ, mostly the poor and slaves, were a subject of ridicule and laughter for the strong, wealthy chiefs of Quraish. They arrogantly said, "*Had it been good, that to which Muhammad is calling us, Bilal, Suhaib, 'Ammar, and their like would not have preceded us to it.*"[1]

> ﴾*And those who disbelieve say of those who believe, "Had it been good, they would not have preceded us thereto." And when they are not guided by it (this Qur'an), they will say, "This is an ancient lie."*﴿[2]

Derisive glances were exchanged whenever they passed by the Companions of Muhammad ﷺ like 'Ammar, Khabab, Suhaib, and Bilal.[3] The Noble Qur'an depicts their mocking attitude towards the believers, saying:

> ﴾*Verily, those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery). And when they returned to their own people, they would return jesting. And when they saw them, they said, "Verily, these have indeed gone astray!"*﴿[4]

---

[1] Circumstances of revelation on the authority of Qatadah: Al-Qurtubi, *Al-Jami' li-Ahkam Al-Qur'an*, interpretation of Surat Al-Ahqaf [46: 11].

[2] Translated meanings of Al-Ahqaf 46: 11.

[3] Narrated by Ibn 'Abbas: Al-Qurtubi, *Al-Jami' li-Ahkam Al-Qur'an*, interpretation of Surat Al-Mutaffifin [83: 29-32].

[4] Translated meanings of Al-Mutaffifin 83: 29-32.

Their plan was mainly to polarize and divide, as a defensive stance against the unity this religion enjoins. While the Prophet ﷺ was sitting surrounded by slaves and weak Muslims, they passed by and said, "*O Muhammad, are you pleased with these (slaves) from among your people? Has Allah bestowed His Grace on these from among us? Should we be followers of these? Drive them away from you! Perhaps if you drive them away, we will follow you.*"

As a consequence, the following *Ayat* were revealed:[5]

﴾*And do not drive away those who call upon their Lord morning and afternoon seeking His Face. Nothing of their account falls upon you, and nothing of your account falls upon them, that you should drive them away and thus be of the unjust. Thus We have tried some of them with others, that they might say: "Are these the ones whom Allah has favored from among us?" Does not Allah know best those who are grateful?*﴿[6]

Allah further revealed about those slaves whom the Prophet ﷺ was ordered not to drive away: ﴾*And when those who believe in our Ayat come to you, say, "Peace be on you." Your Lord has decreed upon Himself mercy.*﴿[7] Thus, whenever the Prophet ﷺ saw them, he was the first to greet them. He ﷺ said, "*All praises and thanks to Allah Who made in my Ummah*[8] *those whom He ordered me to greet first.*"[9]

---

[5] Narrated by 'Abdullah bin Mas'ud: Jalal Ad-Din As-Suyuti, *Ad-Durr Al-Manthur*; Tafsir At-Tabari, *Jami' Al-Bayan*, interpretation of Al-An'am [6: 52-53].
[6] Translated meanings of Al-An'am 6: 52-53.
[7] Translated meanings of Al-An'am 6: 54.
[8] People of one faith from every race.
[9] Al-Qurtubi, *Al-Jami' li-Ahkam Al-Qur'an*, interpretation of Al-An'am [6: 54].

Khabab ﵁ said, "*So we sat so close to him ﷺ until we placed our knees over his knees.*"

Khabab went on narrating, "The Messenger of Allah ﷺ used to sit with us; when he ﷺ wanted to leave, he would rise and leave us. Then, Allah ﷻ revealed: ﴿*And keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face, and let not your eyes turn away from them, desiring the adornment of the worldly life. And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lust and whose affair (deeds) has been lost.*﴾[10]"

Khabab said, "*So we used to sit with the Prophet ﷺ, and when we reached the hour in which he used to get up, we stood up and left him so that he could leave (after we had gone).*"[11]

These were the people whom the Messenger ﷺ sat patiently with, by Command of his Lord ﷻ, to eradicate all discriminatory barriers. Among them was the poor blind man, Ibn Umm Maktum ﵁, for whose sake Allah revealed a Surah (Chapter) of the Qur'an – *'Abasa*.

This poor blind man, Ibn Umm Maktum, came to the Messenger of Allah ﷺ at a time when he ﷺ was busy calling to Islam a group of the most powerful and influential chiefs of Quraish, hoping that their embracing of Islam would help out Islam, which was struggling through hard circumstances and obstacles in Makkah. These chiefs had been using the power of their wealth, rank, and authority to impede the way

[10] Translated meanings of Al-Kahf 18: 28.

[11] Sunnan Ibn Majah, Book of *Az-Zuhd* (Renunciation), Hadith no. 4117; Al-Qurtubi, *Al-Jami' li-Ahkam Al-Qur'an*, interpretation of Surat Al-An'am [6: 52].

to Islam, putting all their effort in plotting against it to paralyze and freeze it in Makkah.

Tribes outside Makkah were well aware that against Muhammad ﷺ, the Prophet of Islam, stood his own kindred, who should have been his most ardent supporters. Consequently, they were disinclined to take any interest in a call opposed by its own people, especially as their tribal communities gave high consideration to tribal position.

Therefore, acceptance of Islam by these influential and powerful men meant to the Messenger ﷺ the removal of sharp thorns from the path of Islam in Makkah. It would also ensure for Islam the freedom to expand outside Makkah.

This crucial meeting was in progress when the blind poor man came to the Messenger ﷺ, and he interrupted him, saying, "*O Messenger of Allah, recite to me. Teach me from what Allah has taught you.*" Despite being aware that the Messenger ﷺ was busy, he repeated his request several times. The Messenger ﷺ disliked the man interrupting his meeting, and the annoyance appeared on his face – which could not be seen by the blind man. ﴾*He frowned and turned away*﴿[12] from the blind man, who had interrupted the crucial meeting of which he ﷺ had great hopes for his Message.

Here, heaven intervened to say the final word and decide the balance of values regardless of all circumstances and considerations, including the consideration of what may serve the interests of Islam, as seen by men, and even by the greatest man, Muhammad ﷺ.

---

[12] Translated meanings of 'Abasa 80: 1.

Divine instructions were revealed, following the Qur'anic method of making use of isolated incidents to lay down fundamental and permanent principles. The principles established here – and their consequent effects – are indeed Islam itself.

They constitute the truth, which Islam and all earlier Divine Messages seek to plant in human life. They are not merely outlines of how an individual or a class of people should be treated. The heart of the matter is something far more important. It is: how should people evaluate things in their lives? From where should they derive their criteria and standards for such an evaluation?

People live on earth and establish a multitude of ties, each having its own weight and gravity. They deal with and assess others according to their level of power, wealth, and prestige, which determine the position of every person or class of people in relation to others, and divide them into higher and lower, according to earthly scales. Islam replaces all these heavy values with the one outweighing in the Balance of Allah ﷻ: ﴿*The noblest of you in the Sight of Allah is the one who fears Him most.*﴾[13]

Consequently, a reprimand, severe in tone, descended from Allah, the Most High; and for the first time in the entire Qur'an the beloved Messenger ﷺ is told, "*No.*" The principle involved here is the great foundation upon which this religion rests.

---

[13] Translated meanings of Al-Hujurat 49: 13.

The reprimand is addressed at first in the third person: ﴾*He frowned and turned away. Because there came to him the blind man*﴿[14] to suggest that the subject is hateful to Allah ﷻ for confronting His beloved Messenger, out of compassion and mercy towards him ﷺ.

The reprimand – after this subtle allusion to the action that necessitated it – takes the form of direct address starting somewhat mildly: ﴾*But how could you tell? Perhaps he might be purified (from sins). Or receive admonition and the admonition might benefit him.*﴿[15] How could you know? Great goodness might happen. This poor blind man, who came willingly, might be purified through what he would hear from you or his heart awakened through admonition and filled with light, becoming ready to receive and give, as happens every time faith genuinely enters a soul. It is, indeed, what carries real weight in the Scales of Allah.

The reprimand then takes a severer tone. It wonders at the action, saying: ﴾*As for him who thinks himself self-sufficient, to him you give attention. Though not upon you (is any blame) if he remains unpurified (from disbelief). But as for him who came to you running, and is afraid (of Allah and His Punishment), from him you are distracted.*﴿[16] You give your attention to and strive to guide aright those who show no need or interest in you, your religion, guidance, goodness, light, and purity. You turn to them while they are turning away from you. ﴾*Though not upon you if he remains unpurified.*﴿ You are not to be blamed if they choose to remain in filth. You will not be accountable for

[14] Translated meanings of 'Abasa 80: 1-2.
[15] Translated meanings of 'Abasa 80: 3-4.
[16] Translated meanings of 'Abasa 80: 5-10.

their guilt, and they will be no support for you. ﴾*But as for him who came to you running*﴿ willing, groping his way with outstretched hands, ﴾*from him you are distracted*﴿ – inattentive and neglectful, giving a strong description of the act of not paying due attention to the man who came seeking the right guidance.

The tone gets even stronger and the reproof becomes outright prohibition: ﴾*No*﴿ – this should never be. You should equally warn the strong and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah ﷻ will guide whomever He chooses to the straight path. His is the profound wisdom and the decisive proof.

This Call, the great and honorable Islam, has no need for anybody's support. It cares only for the one who wants it purely for its worth and seeks to be purified by it, whatever be their position in human society. ﴾*Indeed, it is an admonition. So whoever wills, let him pay attention to it. In Records held in honor, exalted, purified. In the hands of scribes (angels). Honorable and obedient.*﴿[17]

That is the balance, the Balance of Allah; and that is the word, the Word of Allah, against which there is no word or resistance.

This happened in Makkah, at a time when Islam was ferociously resisted with only a small number of followers in support of its cause.

---

[17] Translated meanings of 'Abasa 80: 11-16.

The attempt to convert the dignitaries was not promoted by any personal interest, nor was the inattention to the blind man out of personal feeling. They were only for the sake of the Message. But that is the ethics of the Call, first and last; and the balance it came to establish in the life of humanity, free from all pressures of worldly considerations, unconfined by the narrow limits of circumstances.

The Prophet ﷺ, deeply and powerfully touched by these Divine instructions and by the reprimand, worked tirelessly throughout his life for the establishment of this great principle in Islamic society. He ﷺ used to say to Ibn Umm Maktum رضي الله عنه, whenever he met him after that incident, "*Welcome to the man for whose sake my Lord reproved me.*"[18]

---

[18] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat 'Abasa [80: 1-16], thirty-sixth edition, Dar Al-Shorouk.

4. We will make you our king

The disbelievers tried to tempt the Prophet ﷺ with worldly riches, power, and sovereignty; laying them under his feet, hoping that this might dissuade him from calling people to Islam and worshiping Allah, Alone, with undivided allegiance.

An envoy of the pagan leaders, 'Utbah bin Rabi'ah, came to bargain with the Prophet ﷺ, saying, "*If you are only seeking wealth with the matter with which you came, we will collect for you from our wealth until you become the richest among us. If you are seeking high rank, we will make you our master and will decide no matter without you. If you are seeking dominion, we will make you a king over us. And if that which comes to you is an evil spirit you see and cannot drive away from yourself, we will seek treatment for you, and we will freely spend the foremost portion of our wealth until we cure you of it.*"

When 'Utbah finished, the Messenger of Allah ﷺ, who was listening to him, said, "*Have you finished, O Abul-Walid?*" He said, "*Yes.*" The Messenger of Allah ﷺ said, "*Then listen to me.*" 'Utbah said, "*I will.*" And he ﷺ recited:

﴾*In the Name of Allah, the Most Gracious, the Most Merciful: Ha-Mim*[1]*. (This is) a Revelation from the Most Gracious, the Most Merciful. A Book whose Ayat are explained in detail. A Qur'an in Arabic for a people who know. A giver of glad tidings and a warner; but most of them turn away, so they do not hear. And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a barrier, so work (on your way); indeed, we are working." Say (O Muhammad), "I am*

[1] These letters are one of the miracles of the Qur'an, and none but Allah Alone knows their meanings.

only a human being like you. It is revealed to me that your God is only One God. Therefore, take the Straight Path to Him and seek forgiveness from Him. And woe to the Mushrikin."﴾[2]

The Messenger of Allah ﷺ continued reciting the Surah to 'Utbah, who listened attentively to the recited *Ayat*, supporting himself upon his hand placed behind his back. On reaching the *Ayah* that required prostration, the Messenger of Allah ﷺ prostrated himself and then said, "*You have heard, O Abul-Walid, what you have heard; it is you and this.*"

'Utbah went back to his companions, who whispered to one another, "*We swear by Allah, Abul-Walid has returned to you with a different countenance from that with which he departed.*"

When he sat with them, they said, "*O Abul-Walid, what is behind you?*"

He said, "*Behind me is that I heard a saying which I swear by Allah the like of it I have never heard. By Allah it is neither poetry, nor magic, nor soothsaying. O people of Quraish, obey me and lay it on me. Do not come between this man and what he is in. Withdraw from him. By Allah, the saying I heard from him will be a great event. Should the Arabs defeat him, others than you will rid you of him. Should he triumph over the Arabs, his supremacy will be yours, his glory will be yours, and you will be the most fortunate of all people by him.*"

They said, "*He bewitched you with his tongue, by Allah, O Abul-Walid.*"

He said, "*That is my opinion regarding him. Do with him as you please.*"[3]

---

[2] Translated meanings of Fussilat 41: 1-6.

5. Prostrate before our gods to prostrate before your God!

The disbelievers tried to bargain with the Prophet ﷺ, saying:

"*O Muhammad! Come, let us worship what you worship and you worship what we worship so that you and we share the matter. If what you worship is better than what we worship, we will take a share of it. And if what we worship is better than what you worship, you will take a share of it.*"

The answer came down in *Ayat* revealed from heaven[1]:

﴾*Say: "O disbelievers! I do not worship what you worship. Nor are you worshipers of what I worship. Nor will I be a worshiper of what you worship. Nor will you be worshipers of what I worship. For you is your religion, and for me is my religion."*﴿[2]

The Arabs before Islam did not deny Allah ﷻ, but at the same time they did not know Him in the true essence He described Himself with: The One God, The Self-Sufficient Master, Whom all creatures need. They set up partners with Allah in worship and did not make a just estimate of Allah such as is due to Him, nor worship Him such as is due to Him.

---

[3] Ibn Hisham, *As-Sirah An-Nabawiyyah*, 'Utbah bin Rabi'ah Negotiating with the Messenger ﷺ, vol. 1.

[1] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Circumstances of the revelation of Surat Al-Kafirun, vol. 2; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): Compromises and Concessions.

[2] Translated meanings of Al-Kafirun 109: 1-6.

They worshipped idols besides Him, which they made to symbolize their pious ancestors, great figures of the past or the angels whom they claimed to be the daughters of Allah. Or else they just forgot the symbols and worshiped them as gods. In all cases, they used these idols as mediators between themselves and Allah ﷻ, as the Noble Qur'an quotes them as saying: ﴾*"We worship them only that they may bring us near to Allah."*﴿[3]

They admitted that it is Allah Who created the heavens and the earth, controls the sun and the moon, and sends down rain from the sky, as quoted in Surat Al-'Ankabut: ﴾*If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah."*﴿[4] And: ﴾*If you asked them, "Who sends down rain from the sky and thereby gives life to the earth after its lifelessness?" they would surely say, "Allah."*﴿[5] Moreover, Allah superseded their gods in their oaths and supplications (i.e. they said, "*by Allah*" and "*O Allah*").

But in spite of their faith in Allah, their *Shirk* corrupted their beliefs, as well as their traditions and rites, to the extent that they assigned to their alleged gods a portion of their harvest, their cattle, and even their offspring. This portion often obliged them to sacrifice their own children.

The Arabs also believed that they were the true followers of the religion of Ibrahim (Abraham ﷺ); that they were more rightly guided than the People of the Scripture (the Jews and Christians) inhabiting the Arabian Peninsula at that time.

---

[3] Translated meanings of Az-Zumar 39: 3.
[4] Translated meanings of Al-'Ankabut 29: 61.
[5] Translated meanings of Al-'Ankabut 29: 63.

The Jews and Christians preached respectively that Ezra ﷺ and 'Isa (Jesus ﷺ) were the sons of Allah, whereas they, the Arabs, worshiped the angels and jinn – the true offspring of Allah as they alleged. Therefore, they considered themselves more rightly guided because (as they alleged) the kinship of the angels and jinn with Allah was closer than that of Ezra ﷺ and 'Isa ﷺ, which is all absolute *Shirk*: ﴿*They join the jinn as partners in worship with Allah, although He has created them (the jinn), and they falsely attribute sons and daughters to Him without knowledge. Be He Glorified and Exalted above (all) that they attribute to Him.*﴾[6]

Therefore, when Prophet Muhammad ﷺ came to them and declared his religion to be that of Ibrahim ﷺ, they argued that there was no reason for them to forsake their beliefs and follow Muhammad's instead.

At the same time, they tried a plan for a middle ground between them and the Messenger of Allah ﷺ. They suggested to him that he should prostrate himself before their gods in return for their prostration before his God! And that he should stop censuring their gods and their manner of worship in return for whatever he stipulated!

The confusion in their beliefs and their worshiping various gods while acknowledging Allah made them feel that the gap between them and Prophet Muhammad ﷺ was not unbridgeable. They believed that an agreement was somehow possible by splitting into two camps that would meet in the middle and grant him some personal concessions.

[6] Translated meanings of Al-An'am 6: 100.

To clear up this muddle in their minds and block any future attempts, and to firmly distinguish between one worship and another, one doctrine and belief and another, this Surah was revealed to the Prophet ﷺ in such a decisive, assertive, repetitive tone to demarcate *Tawhid*[7] from *Shirk*, and to establish a true criterion, allowing no bargaining or vain arguments.[8]

---

[7] Monotheism; belief in the Oneness of Allah ﷻ.

[8] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surah Al-Kafirun [109], thirty-sixth edition, Dar Al-Shorouk.

6. Turn Mount As-Safa into gold for us to believe you!

The disbelievers shut their ears against all guidance and hinged their belief in the Prophet ﷺ on a material miracle. Ibn 'Abbas رضي الله عنه narrated:

The chiefs of Quraish said to the Prophet ﷺ, "*O Muhammad! If you will not accept any of the offers we made you, surely you know that none of the people have a smaller town, scarcer water, or harder living than us. Ask your Lord Who sent you with that message to move these mountains that narrowed our living away from us and to stretch out our town and cause rivers like those of Syria and Iraq to gush forth within it for us. And to resurrect our dead forefathers – and let Qusai bin Kilab be one of them, for he was a truthful sheikh – to ask them about what you say if it is true or false. If they affirm what you say and you fulfill what we have asked of you, we shall believe you and acknowledge your status in the Sight of Allah, and that He has sent you as a Messenger, as you say.*"

He ﷺ said, "*Not with this I am sent to you. I have brought you the Message from Allah with which He has sent me. I have conveyed the Message with which I am sent to you. If you accept it, there will be goodness for you in the life of this world and the hereafter. But if you return it to me rejected, I shall show patience with the Decree of Allah (Exalted be He) until Allah judges between me and you.*"

They said, "*If you do not fulfill this for us, then seek for yourself. Ask your Lord to send an angel with you who affirms what you say, and answers us back on your behalf. Ask Him to make for you gardens, palaces, and rivers of gold and silver so you will be in no need of what we see you wanting; for you go to the markets and seek a livelihood*

as we do. We can thus acknowledge your superiority and rank in the Sight of your Lord, if you are a Messenger as you claim."

He ﷺ said, "*I will not do this. I am not the one who asks this from his Lord. I am not sent to you with this. Allah has sent me as a giver of glad tidings and a warner. If you accept what I have come to you with, there will be goodness for you in the life of this world and the hereafter. But if you return it to me rejected, I shall show patience with the Decree of Allah (Exalted be He) until Allah judges between me and you.*"[1]

The only thing that would convince the Arabs of Makkah to believe was to see a miracle that instantly turned land into sea or a desert into gardens. This alone could persuade them:

> ﴾*And they say, "We will not believe you until you break open a spring from the ground for us. Or (until) you have a garden of date palms and grapes and make rivers gush forth within them in force and abundance. Or you make the heavens fall upon us in fragments as you have claimed, or you bring Allah and the angels before (us) face to face. Or you have a house of gold or you ascend into the sky. And (even then), we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Am I anything but a human messenger?"*﴿[2]

Nothing of what they demanded was hard or difficult for Divine Power. ﴾*If We willed, We could send down to them from the heaven a sign for which their necks would remain humbled.*﴿[3]

---

[1] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Talk that Took Place between the Messenger of Allah ﷺ and the Chiefs of Quraish, vol. 1.
[2] Translated meanings of Al-Isra' 17: 90-93.
[3] Translated meanings of Ash-Shu'ara' 26: 4.

But Divine Wisdom insisted on elevating the human mind, which they cheapened. This Supreme Power has not given mankind a mind capable of miracles – when cared for and paid attention to – to have this gift wasted and instead fulfill the wishes of some ignorant people who stultified themselves and their minds, and refused to listen to reason and instinct while asking for material miracles in order to believe their Prophet.[4]

Miracles that supported past Messages did not prevent denial of and disbelief in them; therefore, there is no use in sending more. ﴿*And nothing stops Us from sending signs but that the people of old denied them.*﴾[5]

Most of the past nations, in spite of the miraculous signs sent to them, did not respond to the truth or to the Call of the Messengers, not because of insufficient evidence but, rather, because of obstinacy and impudence. Thus, torment came down upon them all, as dictated by the Law of Allah that never changes regarding the destruction of those who deny the signs.[6] Allah ﷻ says: ﴿*Not one of the towns, of those that We destroyed, believed before them (though We sent them signs*).﴾[7]

This is because when obduracy goes as far as inhibiting people from belief, even when they see a material, visible miracle it leaves them without any excuse or hope of reform. Thus, torment is justified against them.

---

[4] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Prophethoods, fifth edition, Dar Ad-Da'wah.
[5] Translated meanings of Al-Isra' 17: 59.
[6] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Anbiya' [21: 5], thirty-sixth edition, Dar Al-Shorouk.
[7] Translated meanings of Al-Anbiya' 21: 6.

Time and again signs were sent, time and again people denied them, and time and again the deniers were destroyed; so why would these people believe because of a miracle sent to them, when they were no better than those destroyed?[8] Allah ﷻ then poses the self-evident question:

﴾*Will they then believe?*﴿[9]

Therefore, a different course had to be pursued with humanity in the Last Message, a course that would compel people to respect the human mind for their own good and, more importantly, for the good of future generations.

Allah gratified humanity in its childhood with all kinds of dazzling miracles until it became strong and mentally mature. He left it to use its mental gifts to recognize right from wrong, either for people to destroy themselves through disbelief in spite of clear evidence or rescue themselves through faith upon clear evidence.[10]

That is what led to the decision that the greatest and lasting miracle of Prophet Muhammad ﷺ be the Ever-Glorious Qur'an. That is the challenge serving as evidence on which the Messenger ﷺ relied in his Call. ﴾*Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.*﴿[11]

---

[8] Sayyid Qutb, *In the Shade of the Qur'an,* Surat Al-Anbiya' [21: 6].
[9] Translated meanings of Al-Anbiya' 21: 6.
[10] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Prophethoods, fifth edition, Dar Ad-Da'wah.
[11] Translated meanings of Al-'Ankabut 29: 51.

Miracles of past Prophets were something other than the Message they preached. The healing gift of 'Isa (Jesus ﷺ) was separate from the Gospel, and the stick of Musa (Moses ﷺ) was separate from the Torah. Allah ﷻ willed that the miracle supporting the Last Message be inseparable from its essence. Thus, the truths of the Message and the proofs of its truthfulness are in one Book.

The Noble Qur'an – with the laws of moral, social, and political justice it contains and the ethics, virtues, and rectitude it implants – is the very Message of Islam and its miracle.

The Noble Qur'an testifying to the prophethood of Muhammad ﷺ is not like the turning of Musa's stick into a snake or 'Isa bringing the dead to life, giving sight to those born blind, and healing the leper.

Even though these acts only happened at the hands of prophets, and the populace responded to them, they are irrelative to the mission of a prophet or the aims of Revelation and Divine Law. As for the Noble Qur'an, it attests to prophethood and the truth of Islam the same as healing attests to medicine.[12] Thus, the human instinct naturally responds to the Divine Words, finding in them guidance and healing.

Islam refuses to pressure the mind or the will to believe. It builds belief on absolute mental freedom and does not resort to miracles that compel the power of mind to instill certainty.

---

[12] Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Prophethoods, fifth edition, Dar Ad-Da'wah.

Rather, Islam draws the mind to the wondrous signs of creation and the moral values that the Messages contain, and urges it to use its faculties to accept or reject belief.

The Noble Qur'an directly addresses the mind, unchaining it from the fetters that have restrained it and restoring to it its natural position.[13]

It opens the eyes and hearts of people so that they may contemplate the endless wonders of creation in the heavens, on the earth, and in themselves, all testifying to the One Almighty, All-Powerful God, and to the truthfulness of the Message of God's Oneness:

﴾*Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which benefits mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidence, signs) for people who use reason.*﴿[14]

Certainly, these wondrous spectacles, when reflected upon with open eyes and a conscious heart as the Noble Qur'an urges, will cause a shiver to run through the body from the Mightiness of Allah's Power.

---

[13] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Prophethoods, fifth edition, Dar Ad-Da'wah.
[14] Translated meanings of Al-Baqarah 2: 164.

In each of them lies the miracle that inspires hearts and guides souls towards their Maker. True faith is formed by contemplating the signs in the universe after freeing the mind from the dullness of familiarity and inattention, and starting to watch the universe with new feelings, inquisitive looks, and a heart receptive to faith, walking the earth as a pioneer who has first landed on it, where every flash attracts the eyes, every sound draws the ears, and every move interests the senses, where the whole being is amazed by the successive marvels meeting the eyes, heart, and emotions… that is the miraculous work of the Noble Qur'an on souls[15]:

﴾*Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?*﴿[16]

﴾*Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Merciful (Allah). Verily, He is the All-Seer of everything.*﴿[17]

﴾*Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).* ﴿[18]

﴾*Say: "Behold all that is in the heavens and the earth," but neither signs nor warners benefit those who believe not.*﴿[19]

---

[15] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Baqarah [2: 164], thirty-sixth edition, Dar Al-Shorouk.
[16] Translated meanings of Al-Ghashiyah 88: 17-20.
[17] Translated meanings of Al-Mulk 67: 19.
[18] Translated meanings of Qaf 50: 6-7.
[19] Translated meanings of Yunus 10: 101.

﴾See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent and hidden?﴿[20]

﴾Have they not seen how We drive water (rain clouds) to barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?﴿[21]

﴾Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts that are in the breasts that grow blind.﴿[22]

﴾It is Allah Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful, and has subjected to you all that is in the heavens and all that is in the earth. It is all as a favor and kindness from Him. Verily, in it are signs for a people who give thought.﴿[23]

That is the living miracle of the Prophet of Islam ﷺ. As long as humans respect their minds, the value of this miracle shall persist. It shall persist as long as the mind remains the most precious commodity in life and as long as people use it to judge matters and guide humanity to the horizons of success and perfection.[24]

---

[20] Translated meanings of Luqman 31: 20.
[21] Translated meanings of As-Sajdah 32: 27.
[22] Translated meanings of Al-Hajj 22: 46.
[23] Translated meanings of Al-Jathiyah 45: 12-13.
[24] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Prophethoods, fifth edition, Dar Ad-Da'wah.

7. After dying and becoming dust, shall we then be resurrected?

The disbelievers of Quraish received the Prophet ﷺ and his Message with derision and denial. Khabab ﷺ narrated:

> I came to Al-‘Asi bin Wail As-Sahmi to demand from him money that he owed me.
>
> He said, "*I will not give you (your money) until you disbelieve in Muhammad.*"
> I said, "*No, until you die and then be resurrected.*"
> He said, "*Will I die and then be resurrected?*"
> I said, "*Yes.*"
> He said, "*Then I will have wealth and children there and pay you back.*"

As a consequence, the following *Ayah* was revealed[1]: ﴿*Have you seen him who disbelieved in Our Ayat and yet said, "I shall certainly be given wealth and children (if I live again)."*﴾[2]

The disbelievers swore their most solemn oaths that Allah ﷻ will not resurrect the dead. Although they acknowledged that Allah exists, they negated the belief that He will resurrect the dead, seeing it as impossible after death, decay, and becoming dust[3]:

---

[1] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4363; similar versions of the Hadith are also reported by Al-Bukhary (1949, 2114, 2247, 4364, 4365, 4366), Muslim (5003), At-Tirmidhy (3086), and Ahmad (20156, 20163).
[2] Translated meanings of Maryam 19: 77.
[3] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat An-Nahl [16: 38-40], thirty-sixth edition, Dar Al-Shorouk.

﴾And they swear by Allah their strongest oaths that Allah will not resurrect one who dies. But yes (He will resurrect them) – (it is) a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars.﴿[4]

They uttered words similar to the past nations who disbelieved and denied the hereafter, their hearts resembling one another:

﴾"This is not but a human being like you; he eats of that which you eat, and drinks of what you drink. If you were to obey a human being like yourselves, then verily, you indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall be brought out (of the graves)? How far, how far, is that which you are promised? Life is not but our worldly life. We die and we live. And we will not be resurrected. He is only a man who has invented a lie against Allah, and we are not going to believe in him."﴿[5]

They were blind to the first miracle of bringing them into existence, and blind to the nature of Divine Power, which must not be measured by human mentality or against human abilities. Bringing something into being is nothing for Divine Power. It is enough to will a thing to be and it is:

﴾Verily, Our Word to a thing when We intend it is only that We say to it, "Be!" and it is.﴿[6]

---

[4] Translated meanings of An-Nahl 16: 38-39.
[5] Translated meanings of Al-Mu'minun 23: 33-38.
[6] Translated meanings of An-Nahl 16: 40.

To Divine Power there is nothing difficult or easy, possible or impossible; directing the Intention towards a thing is enough to bring it into being or back to being, whatever it be.[7]

It was narrated that Ubai bin Khalf brought some decayed bones and started crumbling and scattering them in the air before the Prophet ﷺ while wondering: Who can give life to bones that have rotted?

﴾*Does not man see that We have created him from Nutfah (mixed drops of male and female sexual discharge). Yet behold! He stands forth as an open opponent. And he puts forth for Us an example, and forgets his own creation. He says, "Who will give life to these bones when they have rotted away and became dust?"*﴿[8]

Humans do not doubt that this fragile fluid, comprised of a mixture of male and female discharge without form or worth, constitutes their origin.

A semen drop contains thousands of cells… one of these thousands of cells joins with an egg to become an embryo, then this man who argues with and opposes his Lord, haughtily demanding evidence.

﴾*Let man see from what he is created. He is created from a fluid, ejected. Proceeding from between the backbone and the ribs. Indeed, Allah is Able to bring him back (to life).*﴿[9]

---

[7] Ibid.
[8] Translated meanings of Ya-Sin 36: 77-78.
[9] Translated meanings of At-Tariq 86: 5-8.

Divine Power of Creation is what makes this semen drop into a man, who then believes it to be too hard for this Power to bring him back and resurrect him after decay and oblivion. ﴿*Those who disbelieve have claimed that they will never be resurrected. Say, "Yes. By my Lord, you will surely be resurrected; then you will surely be informed of (and recompensed for) what you did. And that, for Allah, is easy."*﴾[10]

Does the semen drop show more life, power, or worth than decayed bones? Does not man come from this drop? Is it not the first creation? Is He not Who transformed this drop into a man who defies and opposes, able to make his decayed bones living again?[11]

An answer of simple logic was sent down to push back the denying questioner to the limits he haughtily overstepped:

> ﴿*Say (O Muhammad), "He will give life to them Who created them for the first time. And He is the All-Knower of every creation."*﴾[12]

A more challenging answer is given to the deniers in another *Ayah*:

> ﴿*Say (O Muhammad), "Be you stones or iron, or some created thing that is yet greater (or harder) in your breasts." Then, they will say, "Who shall bring us back (to life)?" Say, "He Who created you first." Then, they will shake their heads at you and say, "When will that be?" Say, "Perhaps it is near!"*﴾[13]

---

[10] Translated meanings of At-Taghabun 64: 7.
[11] Adapted from Sayyid Qutb, *In the Shade of the Qur'an,* Surat Ya-Sin [36: 77-79].
[12] Translated meanings of Ya-Sin 36: 79.
[13] Translated meanings of Al-Isra' 17: 50-51.

Bones and mortal remains still contain the smell of humanity and the relics of life, whereas iron and stones are more devoid of life. Thus, be you (deniers) stones or iron – or any other creation further removed from life than stones and iron, and even more difficult in your thoughts to be given life and resurrected – Allah ﷻ shall certainly resurrect you.[14]

As to how will this be, the Prophet ﷺ directs the inattentive eyes to the source and substance of mankind's own creation, nutrition, and place of return: to land, dust, and water – the element of life:

Abu Razin ؓ asked, "*O Messenger of Allah, how will Allah bring the dead to life?*"

He ﷺ said, "*Have you not passed by a barren valley, then passed by it green?*"

Abu Razin said, "*Yes, I have.*"

He ﷺ said, "*Thus Allah brings the dead to life.*"[15]

A barren land or a grain in the darkness of the earth is still and dry without water, neither dead nor alive; then the fall of rain stirs life into it and, by the Will of Allah, it becomes verdant gardens laden with ripe fruits of every kind:

﴿*And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life). It swells and puts forth every lovely kind*

[14] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Isra' [17: 50-52], thirty-sixth edition, Dar Al-Shorouk.
[15] Musnad Ahmad, Book of *Medinans*, Hadith no. 15607; similar versions of the Hadith are also reported by Ahmad (15603, 15604, 15605).

(of growth). That is because Allah is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it. And surely, Allah will resurrect those in the graves.﴿[16]

Is resurrection anything other than this? ﴾*And He revives the earth after its death. And thus shall you be brought out (resurrected).*﴿[17]

Bringing bodies forth from graves is nothing more than causing a plant in the darkness of the earth to come forth and grow:

﴾*And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date palms, with ranged clusters; a provision for (Allah's) servants. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).*﴿[18]

The Prophet ﷺ said, "*Allah shall send down rain, as if it is dew, and there will grow out of it the bodies of people.*"[19]

The earth and whatever is on it is only a small, modest creation compared to the immense existence beyond it, and the creation of people compared to the universe is but simple. ﴾*The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.*﴿[20]

---

[16] Translated meanings of Al-Hajj 22: 5-7.
[17] Translated meanings of Ar-Rum 30: 19.
[18] Translated meanings of Qaf 50: 9-11.
[19] Narrated by 'Abdullah bin 'Amr: Sahih Muslim, Book of *Al-Fitan wa Ashrat As-Sa'ah* (Trials and Portents of the Last Hour), Hadith no. 5233; a similar version of the Hadith is also reported by Ahmad (6268).
[20] Translated meanings of Ghafir 40: 57.

How can man find it hard to believe that one who has built a lofty palace, with towering pillars, can rebuild a simple cottage after its destruction? ﴾*And if you (O Muhammad) wonder (at these Mushrikin who deny your Message), then wondrous is their saying, "When we are dust, shall we indeed then be (raised) in a new creation?"*﴿[21]

Resurrection is a truth beyond doubt, which needs for its inevitable journey a provision of good, righteous deeds. Its back and forth journey from death to life is the everyday journey of awakening after sleep.

The Prophet ﷺ delivered a sermon at the beginning of his mission, in which he ﷺ said, "*By Allah, you shall die the same as you sleep, be resurrected the same as you wake up, and be recompensed for your deeds, good for good and evil for evil. And it is either Paradise forever or Hellfire forever.*"[22]

---

[21] Translated meanings of Ar-Ra'd 13: 5.

[22] Adapted from Sheikh Muhammad Al-Ghazali, *Aqidat Al-Muslim*, chapter of Immortality, fifth edition, Dar Ad-Da'wah; and *Al-Mahawir Al-Khamsah lil-Qur'an Al-Karim* (The Five Axes of the Noble Qur'an), chapter of Resurrection and Recompense, Dar Al-Shorouk.

8. Allah did not reveal anything to a human being

The *Mushrikin*, with vague and vain arguments designed to overthrow the truth and a stubborn refusal to see it, claimed: ﴾*Nothing did Allah send down to any human being*﴿,[1] although close to them in the Arabian Peninsula lived People of Scripture, the Jews, whom they acknowledged to be followers of a Divine Book, the Torah.

Such a claim – in the past or present – could only be made by those who do not esteem Allah as is due to Him, nor understand the Generosity of Allah, His Kindness, Mercy, and Justice.

Allah, the Most Kind, Ever-Merciful, and All-Wise, would not leave man alone when He created him. He knows his innermost secrets and outward deeds, strengths and weaknesses, abilities and inabilities, and his need to resort to a just balance to weigh with it his words and deeds, beliefs and ideals, systems and laws to see whether they prove right or wrong, true or false.

Allah ﷻ knows that the mind He has given man will be subject to internal pressures from wants, cravings, and inclinations. To man is entrusted the powers of the earth, over which he is given authority to make use of, having been subjected to him by Allah. Yet it is not entrusted to man to form independent beliefs about existence or lay the basic laws of life.

---

[1] Translated meanings of Al-An'am 6: 91.

This belongs in the domain of the creed sent down by Allah to provide the correct beliefs that must be held about existence and life.

Therefore, Allah does not entrust man to his mind alone, or to the *Fitrah* (innate pure nature) He has placed in him through which he naturally knows his Lord, loves Him, yearns for Him, and beseeches for His Help in times of calamity. This *Fitrah* may become distorted because of internal and external pressures, and under forces of temptation and desire.

Rather, Allah entrusts mankind to His Revelations, His Messengers, His Guidance, and His Books, to restore to their inborn nature its purity and uprightness, to their minds its righteousness and soundness, and to remove the coverings from within and outside their souls which mislead them from the path.

This is what befits the Generosity of Allah, His Kindness, Mercy, Justice, Wisdom, and Knowledge. He ﷻ would not create mankind then leave them neglected, and then bring them on the Day of Judgment to account for their deeds without having sent among them a Messenger. ﴿*And We never punish until We have sent a Messenger (to give warning).*﴾[2]

In the face of the fact that both the Message of Musa (Moses ﷺ) and its followers were acknowledged among the Arabs in the Peninsula, Allah ﷻ commanded His Messenger ﷺ to contradict the *Mushrikin* who denied any message or revelation with the following truth:

---

[2] Translated meanings of Al-Isra' 17: 15.

﴾Say (O Muhammad), "Who then sent down the Book which Musa (Moses) brought, a light and guidance to mankind."﴿[3]

Confront them with this truth and leave the answer[4]:

﴾Say, "Allah (sent it down)." Then leave them to play in their vain discussions.﴿[5]

---

[3] Translated meanings of Al-An'am 6: 91.

[4] "Allah did not reveal anything to a human being" is adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-An'am [6: 91], thirty-sixth edition, Dar Al-Shorouk.

[5] Translated meanings of Al-An'am 6: 91.

9. You are not a Messenger!

The disbelievers of Quraish tried to implant doubt in the heart of the Messenger of Allah ﷺ and his followers by denying his prophethood altogether. They claimed that he ﷺ was neither a prophet nor a messenger. Allah ﷻ answered them saying:

﴾*And those who disbelieve say, "You are not a messenger." Say (O Muhammad), "Sufficient is Allah as Witness between me and you, and (the witness of) whoever has knowledge of the Scripture."*﴿[1]

The previous *Ayah* calls to witness the scholars of the People of Scripture who had the description of Muhammad ﷺ in their Books and the tidings of his advent conveyed to them by their Prophets. Allah ﷻ says in another *Ayah*:

﴾*My Mercy embraces all things. I will decree it for those who fear (Me) and give Zakah and those who believe in Our Ayat. Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel.*﴿[2]

The Messenger of Allah ﷺ is described in the Torah with some of the qualities attributed to him in the Qur'an (as follows): ﴾*O Prophet! Verily, We have sent you as a witness, and a bringer of glad tidings, and a warner*﴿[3] and a refuge for the illiterates (i.e. the Arabs). You are My Servant and My Messenger. I have called you "*Al-Mutawakkil*" (the one who

---

[1] Translated meanings of Ar-Ra'd 13: 43.
[2] Translated meanings of Al-A'raf 7: 156-158.
[3] Translated meanings of Al-Ahzab 33: 45.

relies on Allah, Alone, for each and everything). Neither discourteous, nor harsh, nor clamorous in the markets, nor repels (repays) evil with evil. Rather, he pardons and forgives. Allah will not take him (in death) until He straightens through him the crooked religion, by making them (people) say: "*There is no god but Allah*," and so opens by it blind eyes, deaf ears, and sealed hearts. [4]

The Jewish rabbis and Christian monks could recognize the Prophet ﷺ even before his mission. They knew the time of his Message and were sure of his birth.

Abu Talib, the uncle of the Prophet ﷺ, once traveled with a trade caravan to Syria, having in his company the Messenger of Allah ﷺ, who was still a boy. The caravan reached Busra, where there lived a monk called Bahira, the most knowledgeable of Christian scholars at that time. Since becoming a monk he had secluded himself at his hermitage.

Many a time the caravan passed by his place, but monk Bahira never talked or appeared to them until that year, when they stayed near his hermitage.

He prepared much food for them because of something – as they said – he saw while in his hermitage. They narrated that on their arrival he saw from his hermitage the Messenger of Allah ﷺ in the caravan, with a cloud shading him alone among the people.

---

[4] Narrated by 'Abdullah bin 'Amr bin Al-'As: Sahih Al-Bukhary, Book of *Buyu'* (Transactions), Hadith no. 1981; similar versions of the Hadith are also reported by Al-Bukhary (4461) and Ahmad (6333).

Upon seeing this sign, Bahira descended from his hermitage and sent for the caravan. He said, "*I have prepared food for you, O people of Quraish, and I would love that you all should attend, the young of you and the old, the slaves and the free.*"

After the banquet, Bahira approached the Messenger of Allah ﷺ and said, "*O boy, I adjure you by Al-Lat and Al-'Uzza (two idols of the pagan Arabs) to tell me what I shall ask you.*"

Monk Bahira adjured him in their name only because he had heard the Quraish swearing by these idols. It is said that the Messenger of Allah ﷺ replied, "*Do not ask me in the name of Al-Lat and Al-'Uzza. By Allah, I have never hated anything more than them.*"

Bahira said, "*Then in the Name of Allah tell me what I shall ask you.*"

The Messenger of Allah ﷺ said, "*Ask me about whatever you like.*"

Bahira asked the Messenger of Allah ﷺ about certain personal matters related to his sleeping, his form, and his affairs, to which the Messenger of Allah ﷺ gave him replies, all agreeing with what Bahira had of his description. He then looked at his back and saw the seal of prophethood between his shoulders, in exactly the same position stated in the description he had with him.

Upon finishing, his uncle Abu Talib arrived.

Bahira asked him, "*What is this boy to you?*"

"*He is my son,*" Abu Talib replied.

"*He is not your son, and the father of this boy should not be alive*," Bahira said.

"*He is my nephew*," Abu Talib replied.

"*What became of his father?*" Bahira asked.

"*He died while his mother was pregnant with him*," Abu Talib replied.

"*You told the truth. Return with your nephew to his homeland and guard him against the Jews. By Allah, if they saw him and learned from him what I did, they would seek to do him harm. This nephew of yours will be of great importance. Hasten to take him back to his land*,"[5] Bahira said.

---

[5] Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Story of Bahira, vol. 1.

10. Is this the one whom Allah has sent as a Messenger?

The shallow criteria, such as power and wealth, by which the Quraish judged people barred them from the truth. Had the Qur'an been sent down to one of the chiefs of Quraish, perhaps they might have believed in it:

﴿*And they say, "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?"*﴾[1]

Al-Walid bin Al-Mughirah is reported to have said, "*Had prophethood been true, I would have been more entitled to it than you. I am older and wealthier than you.*"[2]

They begrudged the gift of prophethood that Allah ﷻ bestowed upon Muhammad ﷺ. They deemed it to be too implausible that Allah would choose from among them a poor orphan, who was not a chief or a ruler, as His Messenger. They arrogantly expressed their doubt, saying as the Noble Qur'an relates: ﴿*Has the Reminder (the Qur'an) been sent down to him from among us?* ﴾[3]

Their disapproval of the Choice of Allah is answered with a question, angry and reproachful: Are they the owners of Allah's Mercy and Blessings to give and not to give?

---

[1] Translated meanings of Az-Zukhruf 43: 31.
[2] Al-Qrtubi, *Al-Jami' Li Ahkam Al-Qur'an* (Tafsir Al-Qurtubi), interpretation of Surat Al-An'am [6: 124]
[3] Translated meanings of Sad 38: 8.

﴾Or do they have the treasures (depositories) of the Mercy of your Lord, the Exalted in Might, the Real Bestower? Or is theirs the dominion of the heavens and the earth and what is between them? If so, let them ascend with means (to the heavens)!﴿[4]

Nothing can grant or withhold the Mercy of Allah ﷻ:

﴾Whatever Allah grants to people of mercy (i.e. of good), none can withhold it; and whatever He withholds, none can grant it thereafter. And He is the Exalted in Might, the All-Wise.﴿[5]

Humans own nothing of whatever is in the heavens or on the earth. Allah bestows of His Blessings and Mercy upon whom He wills of His servants and chooses those He knows are the worthiest of good. He showers His endless Bounties on them, without limit, without end.[6]

---

[4] Translated meanings of Sad 38: 9-10.

[5] Translated meanings of Fatir 35: 2.

[6] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Sad [38: 8-10], thirty-sixth edition, Dar Al-Shorouk.

11. Has Allah sent a human Messenger?

The disbelievers considered it too implausible that Allah would send a human messenger. This delusion originated from their inability to appreciate their worth as human beings, and the honor that Allah has conferred upon humankind over His other creatures. It also originated from their inability to understand the nature of the universe and that of angels[1]. Allah says ﷻ:

﴾*And nothing prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human as (His) Messenger?" Say, "If there were angels walking peacefully on the earth, We would have sent down to them from the heaven an angel as a Messenger."*﴿[2]

They attacked the Prophet's humanity and used it as basis for raising doubts about his Message and rejecting it. Allah says ﷻ:

﴾*With their hearts distracted, those who do wrong conceal their private counsels, (saying), "Is this (Prophet) except a human being like you? Will you submit to magic while you see it?"*﴿[3]

﴾*And they say, "What is this messenger that eats food and walks in the markets? Why is not an angel sent down to him to be with him a warner?*﴿[4]

---

[1] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Isra' [17: 94-95], thirty-sixth edition, Dar Al-Shorouk.
[2] Translated meanings of Al-Isra' 17: 94-95.
[3] Translated meanings of Al-Anbiya' 21: 3.
[4] Translated meanings of Al-Furqan 25: 7.

It is the dictate of the Constant Law of Allah that messengers should be humans who live through all human experiences of birth and death, love and loss, prosperity and adversity, illness and healing, defeat and victory, want and fulfillment, struggling, livelihood, marriage, family, progeny… and He made the last of them, whose Message shall continue to the end of time, the most perfect example of a man living on earth, encompassing the various themes of life.

All messengers had a bodily form. Allah did not create for them bodies then make them not eat! ﴿*And We did not make them (the Messengers) bodies not eating food, nor were they immortal.*﴾[5] Eating is from the exigencies of corporality, and corporality is from the exigencies of humanity, and being created as humans, they are not immortal. That is the constant established Law of Allah, and there will never be any change to the Law of Allah.[6]

Human messengers live a human life, so their actual life becomes an embodiment of their law and their behavior a living model to what they preach. The real, living word is the one that influences and guides, because people see it materialized, translated into life.

Had the messengers been non-humans who did not eat, sleep, marry, have a social life, or human feelings and emotions struggling within them, there would not be any rapport between them and people. They would not sympathize with the impulses that motivate humans and, conversely, humans would not follow their example.

---

[5] Translated meanings of Al-Anbiya' 21: 8.

[6] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Anbiya' [21: 8], thirty-sixth edition, Dar Al-Shorouk.

Those who claimed in the past that the Messenger should be an angel are just like those who claim today that the messenger is far above human emotions. All of them fail to realize the truth. Angels do not live the life of humans because of their special nature and shall never live it. A messenger must be a human, must have human needs and emotions, and must experience them in his actual existence in order to delineate through his own life the practical code of living that serves as an example to his human followers.[7]

These followers are the ones who in turn will shoulder the trust after the death of the messengers, as did Abu Bakr As-Siddiq ﵁ (nicknamed the Trustful) upon the death of Prophet Muhammad ﷺ.

The Companions were stunned by the news of his death, but Abu Bakr ﵁ was the most resolute among them. He went out to the people and addressed them, saying: "*Whoever among you worships Muhammad ﷺ, Muhammad is dead; but whoever worships Allah, Allah is alive and shall never die. Allah says, ﴾Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.*[8]﴿"[9]

---

[7] Ibid.

[8] Translated meanings of Al-'Imran 3: 144.

[9] Narrated by 'Abdullah bin 'Abbas: Sahih Al-Bukhary, Book of *Magazi* (Expeditions), Hadith no. 4097; similar versions of the Hadith are also reported by Al-Bukhary (1165, 3394) and Ibn Majah (1616).

'Abdullah bin 'Abbas ﷺ said: "*By Allah, as if people never knew before that Allah had revealed this Ayah until Abu Bakr recited it and all people heard it from him, and then I heard everybody reciting it.*"[10]

Prophet Muhammad ﷺ succeeded. He ﷺ made his Companions a living embodiment of his faith, eating food and walking in the markets. He ﷺ made each of them a living Qur'an walking on earth; each of them a visual example of Islam. When people saw them, they saw Islam incarnate.

A Divine Book alone will do nothing. The Qur'an alone will not work unless it is materialized through people, and principles will not survive unless they become adopted behavior.

The main aim of Prophet Muhammad ﷺ is to build men, not to give sermons. The Law itself is given in the Glorious Qur'an, whereas the duty of Muhammad ﷺ is to transform the abstract into concrete – men that the hands can touch and the eyes can see.[11]

---

[10] Ibid.

[11] Sayyid Qutb, *Dirasat Islamiyah* (Islamic Studies), chapter of Islam Striving, Dar Al-Shorouk.

12. It is only a human being who teaches you

The disbelievers claimed that only a human taught the Prophet ﷺ, and that the revelations he ﷺ brought were only tales of the ancients. ﴿*And indeed We know that they say, "It is only a human being who teaches him."*﴾[1]

They forgot in their stubborn resistance to faith and vain pretexts for disbelief that the Prophet ﷺ was illiterate; he ﷺ never read or wrote a single word in his life.

The Prophet ﷺ stayed among his people for forty years, quite a long time indeed. During this time he ﷺ never said that he was divinely inspired by anything or brought up words of his own. ﴿*Say, "If Allah had so willed, I would not have recited it to you nor would He have made it known to you. Verily, I have stayed among you a lifetime before this. Have you then no sense?"*﴾[2]

Words were conveyed to him from Heaven:[3]

﴿*Those who disbelieve say, "This (Qur'an) is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie. And they say, "Legends of the ancients, which he got written down and they are dictated to him (read or recited to him) morning and evening." Say, "It has been sent down by Him Who knows the secret in the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."*﴾[4]

---

[1] Translated meanings of An-Nahl 16: 103.
[2] Translated meanings of Yunus 10: 16.
[3] Sheikh Muhammad Mitwaly Ash-Sha'rawy, *The Messenger of Allah, Muhammad.*
[4] Translated meanings of Al-Furqan 25: 4-6.

The Qur'an, the Word of God, is not only inimitable in the profundity of its contents and message, but also in the grandeur of its diction, the variety of its imagery and the splendor of its word painting. Its literary form and style surpasses the powers of man and defies imitation. The Qur'an itself testifies that its author is God Himself. Everything proves it – its style, its contents, its constant conformity with past, present, and future events – and its transcendent character that never shows a trace of a particular man, of any one society or epoch in history or any specific region of the globe. It is not a passing event in history; it is unchangeable and eternally present for the admiring contemplation of all men. It is the truth; the truth that proves itself, and while it appeals to reason it transcends reason and thus shows its Divine origin.[5]

It is impossible that it is the creation of a man, let alone an illiterate. The Stories of the Prophets, narrated in the Qur'an – from Adam ﷺ to 'Isa (Jesus ﷺ) – could not have been read by Prophet Muhammad ﷺ in the Old or New Testaments, as he ﷺ could not read in the first place:

﴾*Neither did you (O Muhammad) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.*﴿[6]

The disbelievers insisted on describing these true stories as mere tales or legends in order to strip them of their power of advising, reforming, and instructing. They went further in

---

[5] Athar Husain, *The Message of Qur'an*.
[6] Translated meanings of Al-'Ankabut 29: 48.

their attacks by claiming that since Muhammad ﷺ was an illiterate, he had them written down and recited to him morning and evening in order to memorize them: ﴾*They say, "Legends of the ancients, which he got written down and they are dictated to him (read or recited to him) morning and evening."*﴿[7] And they were answered: if this is so with the realities of the past, what about the future events and the secrets the revelations unfold: ﴾*Say, "It has been sent down by Him Who knows the secret of the heavens and the earth."*﴿[8] Certainly, it has been dictated to him by the All-Knower Who knows everything that is on earth and in heaven.

This sign of illiteracy, in fact, testifies to the prophethood of Muhammad ﷺ. Allah kept him illiterate to eliminate any suspicion about the source of the revelations he ﷺ would receive and to be the One Who taught him all knowledge.

From Allah ﷻ man obtains all knowledge, all secrets of this existence, this life, this soul. The Prophet's knowledge was only from there, only heavenly; from the one single source that is unrivalled by anything else.[9]

The Divine Education of the Prophet ﷺ started with the first divinely inspired word spoken to him, "*Read*." Lady 'Aishah (may Allah be pleased with her) said[10]:

---

[7] Translated meanings of Al-Furqan 25: 5.
[8] Translated meanings of Al-Furqan 25: 6.
[9] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Alaq [96: 3-4], thirty-sixth edition, Dar Al-Shorouk.
[10] Sahih Al-Bukhary, Book of *Bid' Al-Wahy* (The Beginning of the Divine Revelation), Hadith no. 3; similar versions of the Hadith are also reported by Al-Bukhary (4572, 6467), Muslim (231), and Ahmad (24768).

The first of the Divine Revelations that the Messenger of Allah ﷺ received were good dreams. Any dream he ﷺ saw came true, as clear as daylight.

Then seclusion was endeared to him. He ﷺ used to retire to *Hira'* Cave and engage in *Tahannuth* (worship) for a certain number of nights before returning to his family to replenish his supplies for the same purpose.

He ﷺ would return to his wife Khadijah and replenish his provisions for a similar period. He ﷺ continued so until the truth came to him while in *Hira'* Cave.

The Angel (Gabriel عليه السلام) came to him and said, "*Read!*"

He ﷺ said, "*I am not a reader (i.e. I do not know how to read).*"

He ﷺ narrated, "So the Angel took me and powerfully embraced me until I was exhausted, then released me and said, '*Read!*' I said, '*I am not a reader.*' He took me and powerfully embraced me for a second time until I was exhausted, then released me and said, '*Read!*' I said, '*I am not a reader.*' He took me and powerfully embraced me for the third time, then released me and said: ﴿*Read in the Name of your Lord Who created. He created man from a clot. Read, and your Lord is the Most Generous, Who has taught by the pen. He has taught man that which he knew not.*﴾[11]"

---

[11] Translated meanings of Al-'Alaq 96: 1-5.

Right from the very first moment of blessed contact with Heaven, and before taking the first step along the way of the Message that he ﷺ was chosen to deliver, Muhammad ﷺ was instructed to read in the Name of Allah; that is, to seek to have the power to read by mentioning the Name of the Lord: ﴾*Read in the name of your Lord*﴿, starting with the Divine Attribute of creation and initiation ﴾*...your Lord Who created.*﴿

The Revelation then speaks in particular of the creation of man and his origin: a coagulated drop of blood that sticks to the womb. That little origin of simple composition that reflects the Grace and Mercy of the Creator more than it reflects His Power. It is out of the Grace of Allah ﷻ that He has elevated this blood clot to the rank of man, who can be taught and who can learn.

There also emerges the truth of man being taught by his Creator. The pen has always been the most prevalent learning tool and has always had the most far-reaching bearing on the life of man. This fact was not as clear at the time of revelation as it is now. But Allah is the All-knower of the value of the pen. Hence this reference to the pen at the beginning of His Final Message to humanity, in the first Surah of the Noble Qur'an; even though the Messenger ﷺ charged with the conveyance of this Message could not write by the pen.

Had the Qur'an been his own composition, he ﷺ would not have stressed this truth in the very first moment. But it is certainly a Revelation and the Message is Divine. [12]

---

[12] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Alaq [96: 1-5], thirty-sixth edition, Dar Al-Shorouk.

13. Do not listen to this Qur'an!

The chiefs of Quraish well perceived the overpowering influence the Noble Qur'an had on souls. They failed to overcome it themselves. They resisted it, not with reason, sound argument, or facts, but by making loud insolent noises; singing and joking in the midst of its recitation so that even true listeners may not be able to hear.

They were too proud to believe and incited people not to listen to the Qur'an, saying, as the Noble Qur'an relates:

﴾*"Do not listen to this Qur'an, and make noise in the midst of (reciting) it that you may overcome."*﴿[1]

They went to extremes in obduracy, and to further frustrate the Messenger ﷺ and stop him from inviting them to Islam, told him: Our hearts are under coverings, so none of your words reach us. In our ears is deafness, so we hear nothing of your preaching. Between you and us is a barrier, so leave us alone and persist in your way for we shall persist in ours.[2] The Noble Qur'an quotes their words, saying:

﴾*"Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a barrier, so work (on your way). Indeed, we are working (on our way)."*﴿[3]

---

[1] Translated meanings of Fussilat 41: 26.
[2] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Fussilat [41: 5], thirty-sixth edition, Dar Al-Shorouk.
[3] Translated meanings of Fussilat 41: 5.

It was only near the end of the fifth year of prophethood that the Prophet ﷺ was able to recite the Qur'an to them in their assemblies and gatherings, and it only happened by way of surprise, without anyone discerning his intention before he ﷺ began the recitation.[4]

In Ramadan of the fifth year, the Prophet ﷺ went to the Sanctuary, where there was a large assembly of the chiefs and dignitaries of Quraish. Suddenly he ﷺ rose among them and began reciting Surat An-Najm.

It was the first time they had heard the Words of Allah, for they had persisted in what they had advised one another: ﴾*"Do not listen to this Qur'an, and make noise in the midst of (reciting) it that you may overcome."*﴿[5]

But when the Prophet ﷺ surprised them with the recital of the Surah and the Holy Words of Allah struck their ears – the most fascinating they had ever heard – he ﷺ captivated their feelings.

They all forgot their previous advice and listened attentively, thinking of nothing else, to such an extent that when the Prophet ﷺ reached the powerful, awe-inspiring images in the last *Ayat* of this Surah, and then recited: ﴾*So fall you down in prostration to Allah, and worship Him (alone)*﴿[6] and prostrated himself, none of them could restrain themselves and they all fell down in prostration.

---

[4] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): The Diverse Tactics Used In Fighting the Islamic Call.
[5] Translated meanings of Fussilat 41: 26.
[6] Translated meanings of An-Najm 53: 62.

In reality, it was the wonderful moment of truth that cleaved through the obdurate souls of these proud scoffers, and they could not help but prostrate themselves.

They stood aghast when they realized that the Words of Allah had conquered their will and made them do the very thing they had been trying hard to annihilate. Severe reproach and blame followed from every side from their co-*Mushrikin* who had not been present on the scene. They began to fabricate lies and calumniate the Prophet ﷺ, alleging that he had praised their idols and ascribed to them the power of intercession.

They brought forth this glaring falsehood to establish an excusable justification for prostrating themselves with the Prophet ﷺ, because they were people addicted to lying and intrigue.[7]

---

[7] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): Prostration of the *Mushrikin* with the Muslims.

14. If we wish we can say the like of this Qur'an

Describing His Ever-Glorious Book, Allah ﷻ says:

﴾Say, "If the whole of mankind and jinn were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support."﴿[1]

Yet, the pagans of Quraish arrogantly claimed that they could say the like of this Qur'an; to them it was nothing more than the tales of the ancients:

﴾And when Our Ayat (of the Qur'an) are recited to them, they say, "We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients."﴿[2]

One of those transgressors who pushed the Words of Allah out of their lives and embraced error was An-Nadr bin Al-Harith. An-Nadr had gone to Al-Hirah Kingdom where he learned the tales of the kings of Persia, and people like Rustum and Asphandiar, as a way to counteract the words of the Prophet ﷺ and attract people away from the Qur'an with lies and myths. Whenever the Prophet ﷺ rose from a gathering in which he ﷺ reminded people of Allah and warned them of the punishment that befell the previous nations, An-Nadr would sit in his place and say, *"O people of Quraish! By Allah, my talk is better than his. Come to me and I will*

---

[1] Translated meanings of Al-Isra' 17: 88.

[2] Translated meanings of Al-Anfal 8: 31.

tell you a tale better than his." Then he would relate to them tales of the kings of Persia, Rustum, and Asphandiar.[3]

Ibn 'Abbas ﷺ also narrated that An-Nadr bought a songstress, and whenever he heard that someone wanted to embrace Islam, he would hastily take him to his songstress and say, *"Give him food and drink and sing to him. This is better than that to which Muhammad is calling you."*

An *Ayah* concerning him was revealed,[4] saying: ﴾*And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (people) from the Path of Allah.*﴿[5]

---

[3] Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Harm An-Nadr bin Al-Harith Inflicted on the Messenger of Allah ﷺ, vol. 1; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): The Diverse Tactics Used In Fighting the Islamic Call.

[4] Jalal Ad-Din As-Suyuti, *Ad-Durr Al-Manthur*, interpretation of Surat Luqman [31:6]; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): The Diverse Tactics Used In Fighting the Islamic Call.

[5] Translated meanings of Luqman 31: 6.

15. Bring us a Qur'an other than this or change it!

By way of mockery and scoffing, the disbelievers asked the Messenger of Allah ﷺ to bring them a book other than this Qur'an, which condemned neither their gods nor their way of life. Or to change it altogether by replacing the *Ayah* speaking of punishment with an *Ayah* of reward, and the censure of their idols with praise of them, and the things unlawful with making them lawful, and to omit any mention of resurrection[1]. Allah ﷻ says: ﴿*And when Our Clear Ayat are recited to them, those who hope not for their meeting with Us, say, "Bring us a Qur'an other than this or change it."*﴾[2]

Allah ﷻ told his Messenger ﷺ to answer them saying: ﴿*Say (O Muhammad), "It is not for me to change it of my own accord. I only follow that which is revealed to me. Indeed I fear, if I should disobey my Lord, the torment of a Great Day (i.e. the Day of Resurrection)."*﴾

The adverse attitudes of rejection, avoidance, and denial built barriers within the disbelievers and placed heavy locks that sealed their hearts against the Noble Qur'an, allowing in no air or light. They obstructed their reflection on its Words that are able to remove the blindness, break the locks, pour in the light, refine the feelings, awaken the hearts, and purify the souls[3]. ﴿*Do they not then reflect upon the Qur'an, or are there locks upon (their) hearts?*﴾[4]

---

[1] Al-Qurtubi, *Al-Jami' Li-Ahkam Al-Qur'an*, and Muhammad 'Ali As-Sabuni, *Safwat At-Tafasir*, interpretation of Surat Yunus [10: 15].
[2] Translated meanings of Yunus 10: 15.
[3] Sayyid Qutb, *In the Shade of the Qur'an,* Surat Muhammad [47: 24].
[4] Translated meanings of Muhammad 47: 24.

16. If this is the truth, rain down upon us stones from the sky!

In straying from truth instead of praying for guidance, the disbelievers of Quraish defiantly called down damnation upon themselves, preferring it to being guided aright.

Abu Jahl said: "*O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, rain down upon us stones from the sky or bring us a painful torment.*"

In response, Allah ﷻ revealed[1]: ﴿*But Allah would not punish them while you (O Muhammad) are among them, and Allah would not punish them while they seek forgiveness.*﴾[2]

Although they deserved the damnation and punishment they called for, Allah ﷻ did not bring them down upon them. He ﷻ has given respite as long as the mercy He has sent continues to survive among people, in person during the Prophet's life, and in principles and practice after his death (the Qur'an and Sunnah).

In the past, the disbelieving nations who rejected their prophets and remained corrupt were totally destroyed. From the time of Prophet Muhammad ﷺ until the end of this world, humanity is protected from total destruction, even if they are corrupt, and even if they do not believe.

---

[1] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4281; similar versions of the Hadith are also reported by Al-Bukhary (4282) and Muslim (5004).

[2] Translated meanings of Al-Anfal 8: 33.

Allah has sent Prophet Muhammad ﷺ as a mercy for all of humanity, whether they believe or disbelieve. Anyone who believes in him will attain mercy in this life and in the hereafter, whereas people who choose not to believe in him will be saved from suffering the fate of total destruction in this world, as happened in the past to the disbelieving nations of Nuh (Noah ﷺ), Lut (Lot ﷺ), and Pharaoh:

﴾*And Nuh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind.*﴿[3]

﴾*And We made the highest part (of Sodom) its lowest and rained upon them stones of fire-baked clay.*﴿[4]

﴾*They belied the Signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. They were all wrongdoers.*﴿[5]

﴾*Such is the Seizure of your Lord when He seizes the towns while they are doing wrong. Verily, His Seizure is painful and severe.*﴿[6]

They will be saved from this fate out of the Mercifulness of Allah ﷻ towards existing humanity. But the pagans of Makkah did not appreciate the magnitude of this mercy, nor were they grateful. Instead, they invoked Allah to hasten their share of punishment: ﴾*And they say, "Our Lord, hasten for us our share (of the punishment) before the Day of Reckoning!"*﴿[7]

---

[3] Translated meanings of Al-Furqan 25: 37.
[4] Translated meanings of Al-Hijr 15: 74.
[5] Translated meanings of Al-Anfal 8: 54.
[6] Translated meanings of Hud 11: 102.
[7] Translated meanings of Sad 38: 16.

17. Your God has forsaken you

The suspension of revelations for a time was perhaps the hardest thing on the soul of Prophet Muhammad ﷺ, unequalled by any other trial he ﷺ faced while conveying the Message of His Lord, and made worse still by the gloating of Quraish: "*The Lord of Muhammad has forsaken him!*" And their insults: "*O Muhammad! I hope that your Satan has finally left you.*"[1]

Communion with Allah ﷻ was the provision of the Messenger ﷺ along the arduous path among reluctant souls in the face of conspiracies and harm poured down on the Call and the preacher of the Call by disbelieving tyrants.

With the suspension of revelations this provision stopped, the gushing spring withheld, and his heart felt a strong longing, left lonely on the path with no supplies.

This was an unbearable experience.

A flood of love and mercy was then revealed, consoling, comforting, assuring, and giving hope:

﴾*By the morning brightness. And (by) the night when it covers with darkness. Your Lord has neither forsaken nor hated you. And indeed the hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all good) so that you shall be well-pleased.*﴿[2]

---

[1] Narrated by Jundub bin Sufyan: Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4569; similar versions of the Hadith are also reported by Al-Bukhary (4600), Muslim (3355), and Ahmad (18043).
[2] Translated meanings of Ad-Duha 93: 1-5.

This was all purely for Muhammad ﷺ, for his tired soul, his worried mind, and his pained heart. Your Lord has never forsaken you as they claimed, and never will. He ﷻ never hated you or deprived you of His Mercy, Protection, and Refuge, past or present. Remember:

﴿*Did He not find you (O Muhammad) an orphan and gave you a refuge? And He found you unaware and guided you? And He found you poor and made you rich (self-sufficient with self-contentment)?*﴾[3]

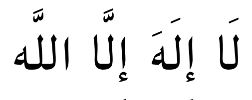
He is ﴿*Your Lord*﴾ and Protector forever. The ever-gushing spring of His Bounties never receded and more is in store for you that shall make you well-pleased… success, removal of obstacles, prevalence of your faith, and triumph of truth. These, the thoughts of your mind and the desires of your heart, while facing disbelief, obduracy, persecution, intrigue, and gloating mockery… ﴿*Verily, your Lord will give you (all good) so that you shall be well-pleased.*﴾[4]

---

[3] Translated meanings of Ad-Duha 93: 6-8.

[4] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Ad-Duha [93: 1-8], thirty-sixth edition, Dar Al-Shorouk.

Power of the Word



A hard state of affairs stood in the face of the Prophet of Islam ﷺ. The existing state of the Arabian Peninsula, of the whole earth.[1]

It was overcome with flawed, deeply-rooted beliefs, concepts, values, standards, systems, and laws of life.

A long history, overlapping interests, and diverse powers backed this established state of affairs, which stood as a barrier in the face of Islam. Islam is not satisfied with only changing beliefs, goals, manners, feelings, values, principles, and customs, but insists on changing regimes, laws, systems, status quo, distribution of wealth, and acting for the good of the earth. It also insists on grasping away the leadership of humanity from the hands of false gods and handing it back to Allah and Islam.

Truly, the gap between Islam the day it came and the people was abysmal, and the spiritual uplift it wanted to provide was a long way from where they were.

How was one man, **Muhammad bin Abdullah** ﷺ, able to stand alone in the face of the whole world – or at least in the face of the Arabian Peninsula – at the beginning of the Islamic Call?

---

[1] This chapter is adapted from Sayyid Qutb, *Hadha Adin* (This Religion), chapter of Fund of *Fitrah*, Dar Al-Shorouk.

With what power was he ﷺ able to stand alone in the face of all the chiefs of Quraish and their body of beliefs, laws, and interests, and then to change all this and establish the new system?

He ﷺ did not compliment their beliefs and ideologies.
He ﷺ did not flatter their feelings and thoughts.
He ﷺ did not make peace with their idols and masters.
He ﷺ did not soften in his position or allow any compromises.

Rather, he ﷺ was commanded to tell them right from the first days, while still in Makkah, where all forces were rallying and conspiring against him: ﴾*Say, "O disbelievers! I do not worship what you worship. Nor are you worshipers of what I worship. Nor will I be a worshiper of what you worship. Nor will you be worshipers of what I worship. For you is your religion, and for me is my religion."*﴿[2]

He ﷺ not only declared his religion and worship to be completely separate from theirs, stressing an absolute disunity devoid of any chance of ever meeting, but was also commanded to make them despair of any future prospect of agreeing, repeating to them: ﴾*"Nor will I be a worshiper of what you worship."*﴿ He ﷺ persisted in stressing absolute separation in this matter, without any possibility of their beliefs converging: ﴾*"For you is your religion, and for me is my religion."*﴿

He ﷺ did not dazzle them with a claim of secret power, or superhuman qualities, or mystic sources; rather, he ﷺ was commanded to tell them: ﴾*Say (O Muhammad), "I do not tell you that with me are the Treasures of Allah, nor (that) I know the Unseen;*

---

[2] Translated meanings of Al-Kafirun 109: 1-6.

nor do I tell you that I am an angel. I but follow what is revealed to me."﴿[3]

﴾*Say (O Muhammad), "I possess no power of benefit or harm to myself except as Allah wills. If I had the knowledge of the Unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."*﴿[4]

﴾*Say (O Muhammad), "Indeed, I do not possess for you (the power of) harm or right direction." Say, "Indeed, nobody will ever protect me from Allah (if I should disobey), nor will I find in other than Him a refuge."*﴿[5]

Nor did he ﷺ position himself as the intermediary between the worshipers and their Lord through whom worship, prayers, supplications, and sacrifices are offered. Or a bestower of blessings and forgiveness, sitting to hear people lay bare their faults and sins and then administering sacraments of penance, for: ﴾*Who can forgive sins except Allah?*﴿[6]

His mission ﷺ was just to show the way for each individual to personally call upon the Lord of Existence, praying directly to Him Alone: ﴾*It is You we worship and You we ask for help. Guide us to the Straight Path. The Path of those upon whom You have bestowed Your Grace, not (the path) of those who have earned Your Anger, nor of those who have gone astray.*﴿[7]

---

[3] Translated meanings of Al-An'am 6: 50.
[4] Translated meanings of Al-A'raf 7: 188.
[5] Translated meanings of Al-Jinn 72: 21-22.
[6] Translated meanings of Al-'Imran 3: 135.
[7] Translated meanings of Al-Fatihah 1: 5-7.

Finally, he ﷺ did not distribute promises of special titles, authority, or riches to those who may choose to follow him when he ﷺ triumphed over his opponents; rather, they would just be believers, just be Muslims. Ibn Ishaq said:

> The Prophet ﷺ used to present himself to the tribes during the Hajj season, saying, "*O people of so-and-so! I am the Messenger of Allah to you, Who commands that you worship Allah and associate nothing with Him; that you cast off the rivals (false idols) you worship instead of (or besides) Him; and that you believe in me, affirm your faith in me, and protect me until I clarify on behalf of Allah what (the Message) He sent me with.*"
>
> He ﷺ presented himself to the tribe of Amir bin Sa'sa'ah and called them to believe in Allah ﷻ. A man among them, named Bahirah bin Firas, said, "*By Allah, if I take this youth from Quraish, I will master the Arabs by him.*"
>
> Then he said, "*Tell me, if we pledge allegiance to you regarding your matter, then Allah grants you victory over those who oppose you, will the matter be ours after you*?"
>
> The Prophet ﷺ said, "*The matter belongs to Allah. He places it wherever (with whom) He likes.*"
>
> Bahirah replied, "*Will our chests be aimed at by the Arabs for your sake, then when Allah grants you victory the matter goes to other than us? We have no need of your matter.*" And they rejected him.[8]

---

[8] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Messenger of Allah ﷺ Presenting Himself to the Tribes, vol. 2, Al-Maktabah Al-Qaiyamah.

This is simply the work of the invincible power of truth: ﴾*Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.*﴿[9]

This is simply the work of the invincible power of the True Word **"لا إله إلا الله (There is no god but Allah)"** that Prophet Muhammad ﷺ cried out, which naturally makes its way into the human soul with an awakening stimulus to the human *Fitrah* (pure inborn nature), calling it back to its Creator after straying and error. For the Word and Meaning are ingrained by the Maker into the soul's very being. It innately knows and accepts no other God than Him as innately as it knows to breathe. ﴾*"Am I not your Lord?" They said. "Yes. We testify," lest you should say on the Day of Resurrection, "Verily, we have been unaware of this."*﴿[10]

It is the Good Word, **"لا إله إلا الله"**, the branches of which reach heaven and yields continual blessings and benefits. ﴾*A good word is as a good tree, whose root is firmly fixed, and its branches (high) in the sky. It gives its fruit at all times, by the Leave of its Lord. And Allah sets forth parables for mankind in order that they may remember.*﴿[11]

It is the Firm Word, **"لا إله إلا الله"**, the roots of which anchor humanity firmly in the life of this world and in the hereafter. ﴾*Allah keeps firm those who believe, with the Firm Word, in worldly life and in the hereafter.*﴿[12]

---

[9] Translated meanings of Al-Isra' 17: 81.
[10] Translated meanings of Al-A'raf 7: 172.
[11] Translated meanings of Ibrahim 14: 24-25.
[12] Translated meanings of Ibrahim 14: 27.

I Am the Prophet, No Lying

To whom belongs Godhead?

To whom belongs Lordship?

To whom belongs Worship?

To Allah[1], the One, the Almighty Alone, Who has no partner or associate. This is belief. This is religion. This is Islam.

To attribute partners instead of or besides Allah is *Shirk*[2] and clear disbelief.

Either Godhead and Lordship are declared to Allah exclusively, which means submission to Allah Alone, worship of Allah Alone, obedience to Allah Alone, and following the Law of Allah Alone without any partner; for He Alone is the One Who lays down for people the laws, the standards, the codes of their lives, and the systems of their societies.

No part of this right is permissible for any other than Him, whether individuals or groups, unless based upon the Law of Allah. This right exclusively appertains to Godhood and stands as its most prominent, distinctive sign.

---

[1] The Name indicative and all-inclusive of every Divine Name and Attribute of Absolute Perfection: the One God, the Maker, the Almighty, the All-Merciful, etc.; in Arabic it means: The One exclusively worthy of deification and worship.
[2] Associating others with Allah in His Divinity or worship.

Or Godhead and Lordship are claimed to belong to a creature of Allah (either as a partner with Him or entirely instead of Him), which is submission to other than Allah, worship of other than Allah, and obedience to other than Allah by following the codes, systems, laws, values, and standards laid down by humans, without founding them on the Book of Allah and His Authority. Rather, they found them on other bases from which they derive their own authorities. This means no religion, no belief, no Islam, but rather *Shirk*, disbelief, disobedience, and rebellion.[3]

Islam Striving

Jahiliyyah (Pre-Islamic Days of Ignorance of Allah) is not a past epoch of history. *Jahiliyyah* is every doctrine that embodies the worship of humans by humans, by people submitting to human-made beliefs and laws.

Islam is the only law of life that frees humanity from worshiping humans, because people receive all beliefs and laws from the Hand of the All-Merciful King.

When they bow their heads, they are bowing them to Allah Alone. When they obey the laws, they are obeying Allah Alone. When they submit to systems, they are submitting to Allah Alone. They are truly freed from the worship of slaves by slaves like them, when they become Slaves of Allah Alone, without partner.[4]

---

[3] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, Surat An-Nisa' [3: 13-14], thirty-sixth edition, Dar Al-Shorouk.
[4] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, introduction to Surat An-Nisa' [3], thirty-sixth edition, Dar Al-Shorouk.

This is Islam. Once it truly touches the human heart, it brings a total turnabout in beliefs, feelings, way of life, and relationships between the individual and groups. It is a turnabout based on full equality between all humans; none is superior over the other except by piety. It is based on dignity for all and absolute justice that tolerates no injustice and endures no wrong.

Once the human feels the heat of this faith, they, with their whole being, move to fulfill it in their actual life. They can no longer tolerate falsehood, silence, or inaction.

The positive-directing spiritual energy of true faith, once it settles within human conscience, strives to realize itself outside in the form of righteous deeds. It cannot remain dormant and motionless inside, but must show signs of its life in the self of the believer; otherwise, it is false or dead. [5]

The people of Quraish realized the true nature of this Call. They knew that the Testimony of Faith, "*There is no god but Allah and Muhammad is the Messenger of Allah*" was a declaration of mutiny against all human dominion and an escape to the Godhead and Dominion of Allah Alone.

To them Islam was the breaking-free force that accompanied the pronunciation of this Testimony of Faith. The force of pulling oneself away from the community of *Jahiliyyah*, together with its beliefs, leadership, power, and laws, and pledging oneself body and soul to the leadership of the Islamic Call and the Muslim league that wanted to realize submission to Allah Alone in the actual world.

---

[5] Sayyid Qutb, *Dirasat Islamiyah*, chapter of Islam Striving; and *In the Shade of the Qur'an*, Surat Al-Asr [103-1-3], Dar Al-Shorouk.

That was the gravity of the Testimony of Faith in the eyes of the Quraish community, who witnessed and felt the danger they posed on their own entity and on the social, political, economical, and doctrinal status upon which that entity was based.

That was what truly troubled the people of Quraish, planting a nightmare of unrest in their minds from the spread of Islam, from this Qur'an.[6]

Therefore, the disbelievers of Quraish hungered to silence the advocate of the new Call once and for all. An obstinate obstacle stood in their way, embodied in Abu Talib, the Prophet's uncle, and the powerful social standing he enjoyed, along with the protection and support he secured for his nephew.

Thus, the *Mushrikin* approached Abu Talib and insisted that he should either stop his nephew or not interfere between them and him; otherwise, this would embroil him in severe hostilities.[7]

Even if they put the sun and moon in my hands

Abu Talib was deeply distressed at this open threat and the imminent breach with his people and their enmity, but still he could not desert Muhammad ﷺ.

---

[6] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Anfal [8: 31], thirty-sixth edition, Dar Al-Shorouk.

[7] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Delegation of Quraish to Abu Talib concerning the Messenger ﷺ, vol. 1; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): Delegation of Quraish to Abu Talib.

He sent for his nephew and told him his people's threat. "*Spare me and yourself and put not a burden on me that I cannot bear*," he said to him.

Muhammad ﷺ understood his uncle to be deserting him and withdrawing his support, so he ﷺ uttered his memorable words of unshakable adherence to faith, unsurpassable in sincerity, flowing with singular loyalty to the Religion of Allah: "*O my uncle! By Allah, if they put the sun in my right hand and the moon in my left hand on condition that I abandon this cause, I will never abandon it until Allah makes it prevail or I perish therein.*"

The Messenger of Allah ﷺ was overcome with tears. He ﷺ wept and then rose up. While leaving, his uncle called him back, saying, "*Come back my nephew.*" When he ﷺ approached, Abu Talib said, "*Go and preach what you please. By Allah, I will never desert you.*"[8]

The Quraish realized that Abu Talib would never desert his nephew and hand him over to them, even if this incurred their enmity.

They attempted another compromise, taking with them a youth called 'Amarah bin Al-Walid bin Al-Mughirah to exchange for his nephew who opposed their ancestral religion, sowed dissension among people, and disparaged their way of life, for them to kill, just a man for a man.

---

[8] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Abu Talib Demanding From the Messenger ﷺ to Stop Preaching Islam and the Answer He ﷺ Gave Him, vol. 1; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): The Quraish threatening Abu Talib.

Abu Talib replied, "*By Allah, what an evil bargain you are making with me. You give me your son to feed him for you, and I give you my son to kill him. This by Allah shall never be.*"[9]

Boycott

The *Mushrikin* of Makkah started to devise other plans. They formed an alliance to boycott Banu Hashim and Banu Al-Muttalib. They decided not to have with them any sort of intermarriage, transactions, social relations, even verbal contact, until they handed over to them the Messenger of Allah ﷺ to kill.

A parchment imposing these merciless measures was written down and hung inside the *Ka'bah*: "*Never to accept any reconciliation with Banu Hisham, and never to be taken by pity for them until they hand him over to be killed.*"

Banu Hashim and Banu Al-Muttlib sided with Abu Talib when the Quraish signed this unjust pact. They joined him, believers and disbelievers, in his confinement in the mountain pass (*Shi'b of Abu Talib*), all except Abu Lahab.

It was a stifling siege that lasted for three years.

The *Mushrikin* used to buy whatever food commodities entered Makkah to prevent any provisions from reaching them.

---

[9] Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Quraish offering 'Amarah bin Al-Walid to Abu Talib, vol. 1; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Second Phase (Open Preaching): The Quraish Approaches Abu Talib Again.

They tightened their grip on this siege so tightly that Muslims and those besieged with them used to eat tree leaves and animal skins. Cries of women and children suffering from hunger could be heard from outside the pass.

Under such a horrible siege, it was revealed to the Messenger of Allah ﷺ that Allah ﷻ made termites eat the parts of the parchment that referred to oppression, rupture of relations, and injustice, leaving only those parts bearing the Name of Allah.

Abu Talib went to the Quraish and told them what the Messenger of Allah ﷺ had informed him. He contended that if his words proved untrue they would no longer interfere between them and him; but if he ﷺ was telling the truth, they should desist from the oppression and severance of relations they exercised against them.

They went, opened the door of the *Ka'bah*, and entered to see the parchment, which they found completely eaten except for the words: "***In the Name of Allah***."[10]

The war of starvation and banishment failed, just as the strategy of allurement by wealth and worldly supremacy before it, and so did the strategy of abuse, slander, mockery, and denial. The disbelievers were left with no other choice but to conspire to kill the Messenger of Allah ﷺ, especially after the death of Abu Talib.

---

[10] Details of the boycott: Ibn Hisham, *As-Sirah An-Nabawiyyah*: The Boycott Parchment; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*: General Boycott; Sahih Al-Bukhary, Book of *Al-Hajj* (Pilgrimage to Makkah), Hadith no. 1487; similar versions of the Hadith are also reported by Muslim (2316), Abu Dawud (1719, 2522), Ahmad (6942, 10546), and Ibn Majah (2933).

They weaved a plot to accomplish that end without subjecting themselves to the reprisal of Banu Hashim. This conspiracy took place on the Eve of the *Hijrah* [Prophet's emigration from Makkah to Al-Madinah].

Assassination

On Thursday, Safar 26, the fourteenth year of prophethood, (September 12, 622 A.C.) the Parliament of Makkah held its most serious meeting ever. Delegates representing all the Quraishi tribes attended the meeting to deliberate on a final plot that would take the life of the flag holder of the Islamic Call.[11]

Proposals of expulsion from Makkah and imprisonment for life were put forward and turned down. After a lengthy debate the arch criminal of Makkah, Abu Jahl bin Hisham, suggested a grievous proposal, unanimously accepted: they must assassinate the Messenger of Allah ﷺ.

Assassination by one man would expose the murderer and his family to the reprisal of Banu Hashim. A difficulty that was soon solved by Abu Jahl, who suggested that they should choose from every tribe a strong, highborn youth, and hand to each youth a sharp sword. They all should aim at Muhammad ﷺ and stab him with their swords, the strike of one man, and thus kill him. The guilt of his shed blood would lie equally on all tribes. Thus Banu 'Abd Manaf would not be able to fight all their people and would accept blood money.[12]

---

[11] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; The Outset of *Hijrah*.
[12] Details of the plot: Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; The Outset of *Hijrah*: In An-Nadwah (Council) House [The Parliament of Quraish].

To execute their devilish plan, the chiefs of Makkah had chosen eleven men: Abu Jahl bin Hisham, Al-Hakam bin Abu Al-‘As, ‘Uqbah bin Abu Mu‘ait, An-Nadr bin Al-Harith, Umaiyah bin Khalaf, Zama‘ah bin Al-Aswad, Tu‘aimah bin ‘Adi, Abu Lahab, Ubai bin Khalaf, Nabih bin Al-Hajjaj, and his brother Munbih bin Al-Hajjaj.[13]

﴿*But they plan, and Allah plans. And Allah is the Best of planners.*﴾[14] Angel Jibril (Gabriel ﷵ) was sent down to Prophet Muhammad ﷺ to reveal to him the plot of Quraish and give him his Lord's Permission to emigrate from Makkah to Al-Madinah. He specified to him the time of *Hijrah* and told him not to sleep that night in his usual bed.[15]

The Prophet ﷺ went to Abu Bakr ﵁, his head and face covered, at an hour that was not his usual expected visiting time.

Abu Bakr ﵁ said, "*Let my father and mother be sacrificed for him. By Allah, he has not come at this hour except for an urgent matter.*"

Ibn Hisham, *As-Sirah An-Nabawiyyah*: *Hijrah* of the Messenger ﷺ, vol. 2. Musnad Ahmad, Book of *Banu Hashim*, Hadith no. 3081.

[13] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: Besiegement of the Messenger's House. Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma‘ad*: The Conspiracy of the *Mushrikin* of Makkah to Kill the Messenger of Allah ﷺ before His *Hijrah* with His Companion.

[14] Translated meanings of Al-Anfal 8: 30.

[15] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: The Planning of Quraish versus the Planning of Almighty Allah ﷻ. Ibn Hisham, *As-Sirah An-Nabawiyyah*: Departure of the Prophet ﷺ and Appointing ‘Ali to Sleep in His Bed, vol. 2. Musnad Ahmad, Book of *Banu Hashim*, Hadith no. 3081.

The Messenger of Allah ﷺ came and asked permission to enter, and he was allowed in.

The Messenger of Allah ﷺ entered and then said to Abu Bakr ؓ, "*Let those who are with you leave.*"

Abu Bakr ؓ replied, "*They are only your family; let my father be sacrificed for you, O Messenger of Allah.*"

The Messenger of Allah ﷺ said, "*I have been given permission to emigrate.*"

Abu Bakr ؓ said, "*Companionship, let my father be sacrificed for you, O Messenger of Allah.*"

The Messenger of Allah ﷺ said, "*Yes.*"[16]

The Messenger of Allah ﷺ used to sleep during the early hours of the night after offering *Isha'* (Night) Prayer, then go after midnight to *Al-Masjid Al-Haram* (the Sacred Mosque in Makkah) to spend the night there in prayer.

On that night the Messenger of Allah ﷺ told 'Ali bin Abu Talib ؓ to sleep in his bed, and cover himself with his green mantle, and assured him that no harm would come to him.[17]

---

[16] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616; similar versions of the Hadith are also reported by Al-Bukhary (1994, 3784, 5360, 5615), Abu Dawud (3561), and Ahmad (24445, 24592).

[17] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: Besiegement of the Messenger's House. Ibn Hisham, *As-Sirah An-Nabawiyyah*: Departure of the Prophet ﷺ and Appointing 'Ali to Sleep in His Bed, vol. 2. Musnad Ahmad, Book of *Banu Hashim*, Hadith no. 3081.

Besiegement

Under the cover of the darkness, when silence prevailed and most people were asleep, the assassins stealthily came and banded together at the door of the Prophet's house, vigilantly watching him, thinking him asleep, waiting for the moment he ﷺ would rise and leave his house to pounce on him and execute their plot.

They were too confident of the success of their devilish plan. They kept vigil all night long, laying a tight siege to the Prophet's house and waiting for the zero hour, forgetting that it is Allah, Alone, Who has full power and control over all affairs. In His Hand is the dominion over everything. He protects all, while against Him there is no protector.

The plot of the Quraish utterly failed. The Prophet ﷺ came out of his house and made his way through them. He ﷺ then took a handful of dust and started to sprinkle it over their heads after Allah took away their sight, so they did not see him, while reciting[18]: ﴾*And We have set a barrier before them, and a barrier behind them, and We have enshrouded them in veils so that they cannot see.*﴿[19]

Dust was placed on the head of every man among them. Then the Prophet ﷺ proceeded directly to the house of Abu Bakr رضي الله عنه, who immediately accompanied him and both set out by night.

---

[18] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: Departure of the Messenger ﷺ from His House. Ibn Hisham, *As-Sirah An-Nabawiyyah*: Departure of the Prophet ﷺ and Appointing 'Ali to Sleep in His Bed, vol. 2.

[19] Translated meanings of Ya-Sin 36: 9.

Knowing that the Quraish would leave no stone unturned to find him and that their eyes would be searching for him on the northern side, towards Al-Madinah, the Prophet ﷺ took a road least expected, lying south of Makkah towards Yemen.

Prophet Muhammad ﷺ traveled along the road for five miles and then reached a mountain called *Thawr* that was high, rough, rocky, and difficult to ascend, which he ﷺ climbed until his feet got sore. Some said that he ﷺ walked on tiptoe along the road to hide his footprints. The Prophet ﷺ and Abu Bakr ﷺ then took refuge in a cave at its lofty peak, called *Thawr* Cave, where they stayed for three days.[20]

The besiegers, however, kept waiting for the zero hour at the door of his house, when a man, who was not with them, approached them and asked, "*What are you waiting for here?*"

They answered, "*Muhammad.*"

He said, "*Allah has defeated you. By Allah, Muhammad came out to you and left no man among you without placing dust over his head, and then he set out after his goal. Can you not see what has happened to you?*"

Every man then placed his hand over his head and found that on it there was dust.[21]

---

[20] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: From the House to the Cave.

[21] Ibn Hisham, *As-Sirah An-Nabawiyyah*, Departure of the Prophet ﷺ and Appointing 'Ali to Sleep in His Bed, vol. 2. Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: Departure of the Messenger ﷺ from His House.

Chase

The Quraish were mad with rage when they found out that the person they had watched all night who was lying in the Prophet's bed was 'Ali ﷺ, not Muhammad ﷺ, and they became certain of the Prophet's escape.

They beat 'Ali, dragged him to the *Ka'bah*, and imprisoned him for an hour in an attempt to find out the whereabouts of the Prophet ﷺ and Abu Bakr ﷺ, but to no avail.

They went to Abu Bakr's house and stood at his door. Asma' came out to them. They asked her, "*Where is your father, O daughter of Abu Bakr?*" She answered, "*I do not know, by Allah, where is my father.*" Whereupon, Abu Jahl, who was vulgar and evil, lifted his hand high and slapped her face with such force that her earring was cast off.[22]

The Quraish decided, in an urgent meeting, to use all possible means to arrest the two men. All the ways out of Makkah were placed under heavily armed surveillance. A prize of a hundred camels was announced in return for each of the two handed to the Quraish, dead or alive.

Horsemen, infantry, and trackers set off in hot pursuit, spreading over the mountains, valleys, hills, and plains.[23] The rapid, feverish paces drew nearer and nearer until the pursuers reached the mouth of *Thawr* Cave. Nothing stood in the way of finding their quarry but to look under their feet.

---

[22] Ibn Hisham, *As-Sirah An-Nabawiyyah*, Abu Jahl Beating Asma', vol. 2.
[23] Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: In the Cave.

But indeed, Allah ﷻ has full power and control over everything. The pursuers were thrown into confusion when they saw a spider web spun across the mouth of the cave. They said, "*If he entered therein, a spider web would not be across its mouth!*"[24]

Do not grieve... Allah is with us

In that difficult moment, Abu Bakr ؓ lifted his head and saw the feet of the pursuers above their heads.

Pitying his companion and his sacred Message, he said to the Prophet ﷺ, "*If any of them looked down his feet, he would certainly see us.*"

The Prophet ﷺ answered, "*O Abu Bakr, what do you think of two when Allah is their third?*"[25]

Indeed, Allah ﷻ was with His Prophet ﷺ all along the way. All material power was in the hands of his enemies, who beset him on all sides; but Almighty Allah, the Best of Supporters, was by his side.

To eternalize this great incident of Divine Support, glorious *Ayat* were revealed giving a vivid account of the two Companions in the cave, and the forces through which Allah made His Messenger ﷺ triumph. Allah ﷻ says:

---

[24] Musnad Ahmad, Book of *Banu Hashim*, Hadith no. 3081; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; *Hijrah* of the Prophet ﷺ: In the Cave.

[25] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3380; similar versions of the Hadith are also reported by Al-Bukhary (3629, 4295), Muslim (4389), At-Tirmidhy (3021), and Ahmad (11).

﴿*If you do not help him (Muhammad), Allah has already helped him when those who disbelieved had driven him out (of Makkah), the second of the two. When they were in the cave, and he said to his companion, "Do not grieve; indeed Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that is the uppermost. And Allah is Exalted in Might, All-Wise.*﴾[26]

Allah, Alone, made Islam and Prophet Muhammad ﷺ triumph. At the age of forty when Muhammad ﷺ declared his mission from heaven, there was no political party, or royalty, and certainly no family or tribe to back him up. His people – the Arabs, immersed in idolatry and fetishism – were not by any means a docile people; they were no easy meat. They were a very volatile people, given to internecine and fratricidal wars, subject to all kinds of fierce sincerities.

For one man to singlehandedly wean such a people from idolatry and fetishism required nothing short of a miracle. A miracle did happen. Allah Alone could have made Islam and Muhammad ﷺ triumph with such flimsy, gossamer support.[27]

It is Divine Victory. It is Allah ﷻ fulfilling His Promise:

﴿*Verily, We will indeed make victorious Our Messengers.*﴾[28]

---

[26] Translated meanings of At-Tawbah 9: 40.
[27] Adapted from Ahmad Deedat, *Muhammad the Greatest.*
[28] Translated meanings of Ghafir 40: 51.

Bestowed Mercy

It was with mercy and compassion that the Messenger of Allah ﷺ was sent, and it was with mercy and compassion that he ﷺ treated his opponents and companions alike.

It was said to him, "*O Messenger of Allah, supplicate against the Mushrikin*[1]." He ﷺ replied, "*I am not sent as a curser. I am sent as a mercy*."[2] He ﷺ used to call people, saying, "*O people, truly, I am a bestowed mercy*."[3]

Tufail bin 'Amr Ad-Dawsi ؓ and his companions came to the Prophet ﷺ and said, "*O Messenger of Allah, the tribe of Daws has disobeyed and refused. Supplicate Allah against it*." This made people say, "*Daws is ruined*." But he ﷺ said, "*O Allah, guide the people of Daws and bring them (i.e. bring their hearts to Islam)*."[4]

On the Day of Uhud when his people fought him and wounded his face, he ﷺ could still be heard saying while wiping blood off his face, "*O Allah, forgive my people, for they know not*."[5]

---

[1] Plural of *Mushrik*: One who associates others with Allah in His Divinity or worship.

[2] Narrated by Abu Hurairah: Sahih Muslim, Book of *Al-Birr Waslah Waladab*, Hadith no. 4704.

[3] Narrated by Dhakwan: Sunnan Ad-Darimy, Book of *Al-Muqadimah* (Beginning), Hadith no. 15.

[4] Narrated by Abu Hurairah: Sahih Al-Bukhary, Book of *Al-Jihad wa As-Siyar* (Striving and Marching Onwards), Hadith no. 2720; similar versions of the Hadith are also reported by Al-Bukhary (4041, 5918), Muslim (4586), and Ahmad (7014, 9408, 10122).

[5] Narrated by 'Abdullah bin Mas'ud: Sahih Al-Bukhary, Book of *Ahadith Al-Anbiya'* (Narratives of the Prophets), Hadith no. 3218; similar versions of the

The Quraish continuously slandered the Prophet ﷺ, even distorting his name. Instead of calling him "*Muhammad*," literally the praised one, they called him by its antithesis, "*Mudhammam*" – the dispraised. His sole reaction was to say to his Companions, "*Do you not wonder at how Allah averts from me the abuse and cursing of Quraish? They abuse (someone called) Mudhammam and curse Mudhammam, while I am Muhammad.*"[6]

The Prophet ﷺ always met the harm and ignorance of his people with gracious patience. He ﷺ never repaid evil with evil; rather, he ﷺ used to pardon and forgive.

Children Who Worship Allah Alone

The Prophet ﷺ decided to walk with his Call out of Makkah to At-Ta'if, about sixty miles away from Makkah. He ﷺ traveled afoot, back and forth, hoping that the people of this town would be receptive to his Message, which had been rejected by most of the Makkans for more than a decade.

Regretfully, the people of At-Ta'if proved just as cruel and intolerant as his own people. Not only did they scorn his Message of God's Oneness and order him to leave their town, but also stirred up their knaves and slaves against him. They chased him while he was departing, cursing and yelling at him until all the people of At-Ta'if crowded about him in two rows, hurling stones and insults at him, pelting his heels so harshly that his shoes were dyed with blood.

Hadith are also reported by Al-Bukhary (6417), Muslim (3347), Ibn Majah (4015), and Ahmad (3429, 3851, 3898, 3986, 4103, 4136).

[6] Narrated by Abu Hurairah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3269; similar versions of the Hadith are also reported by An-Nasa'y (3384) and Ahmad (7029, 8469).

They kept chasing him until they drove him to an orchard, three miles away from At-Ta'if. Only when he ﷺ sought refuge in it did they turn away from him. There he ﷺ sat under the shade of a grapevine, leaning himself against a wall. When he ﷺ was calm, he ﷺ lifted his noble hands towards heaven and supplicated, but not against his people and their cruelty; rather, he ﷺ complained to Allah of his own weakness and helplessness, saying:

O Allah, to You do I complain of my weakness, my helplessness, and disregard of people towards me. O Most Merciful of the merciful, You are the Lord of the oppressed, and You are my Lord. To whom do You entrust me? Is it to a stranger who would frown on me? Or is it to an enemy to whom You have given mastery over me?

If You are not angry with me, then I do not care. But Your Protection is the more all-embracing for me.

I seek refuge in the Light of Your Face whereby all darkness has shone and the affairs of worldly life and the hereafter have been set right, lest You should send down upon me Your Anger or Your Wrath should befall me. Yours Alone is the right to blame until You are Content, and there is neither power nor might except with You.[7]

The Messenger of Allah ﷺ then came out of the orchard and set out on the way back to Makkah, sad and unconscious of anything around him. Suddenly he ﷺ realized that he ﷺ was in Qarn Ath-Tha'alib.

---

[7] Details of the journey to At-Ta'if: Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*, Third Phase (Calling unto Islam outside Makkah): The Messenger ﷺ in At-Ta'if; Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Prophet ﷺ Seeking the Support of Thakif – The Prophet ﷺ Pouring Forth His Complaint to His Lord, vol. 2.

The Prophet ﷺ said, "*There, I lifted my head and behold! A cloud was casting its shade on me. I looked and behold! In it was Jibril (Gabriel* عليه السلام[8]*). He called me saying, 'Allah has heard your people's words to you and the answer they gave you. He has sent to you the Angel (in charge) of the Mountains so that you may order him whatever you wish with regard to them.' The Angel of the Mountains called me, greeted me, and then said, 'O Muhammad! That (i.e. referring to Jibril's statement). What you want. I will, if you want, cause Al-Akhshabain (two mountains in Makkah) to fall down on them.*'"

The Prophet of Mercy ﷺ said, "*No. I hope that Allah brings forth from their loins those (children) who will worship Allah Alone and associate nothing with Him.*"[9]

---

[8] Peace be upon him.

[9] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Bid' Al-Khalq* (Beginning of Creation), Hadith no. 2992; a similar version of the Hadith is also reported by Muslim (3352).

Tolerance Together With Mercy

It was not only mercy that the Prophet ﷺ kindly showed towards disbelievers and opponents. What outshone mercy was the tolerance the Prophet ﷺ established towards all non-Muslims, which opened for humanity new vistas of benevolence, amity, and peaceful coexistence. Tolerance was woven into the fabric of this message of mercy, practiced from the dawn of Islam, on the first day of its birth, and traced all along its history and at the most critical moments of its blessed journey.

1-Prophethood

After receiving the Divine Revelation in *Hira'* Cave, the Messenger of Allah ﷺ hurried back home to his wife Khadijah (may Allah be pleased with her), his noble body shivering and his heart beating hard. He ﷺ just said, "*Cover me! Cover me!*"

Lady Khadijah comforted him and, after listening to the incident that occurred in the cave, she supported him with the words of the first believer. Then she accompanied him to her paternal cousin, Waraqah bin Nawfal bin Asad bin 'Abdul 'Uzza bin Qusai ﷺ. He was a blind old man who embraced Christianity in the pre-Islamic time. He used to write in Hebrew and write from the Gospel in Hebrew as much as Allah willed for him to write. She said, "*O my cousin, listen to your nephew*."

Waraqah said to him, "*O my nephew, what have you seen?*"

The Messenger of Allah ﷺ recounted to him what he had seen.

Waraqah said to him, "*This is the same Namus (the Angel entrusted with Divine Secrets, i.e. Gabriel* ﵇*) whom Allah had sent to Musa (Moses* ﷺ*). Would that I were young and could live until the time when your people will turn you out.*"

The Messenger of Allah ﷺ asked, "*Will they turn me out?*"

Waraqah replied, "*Yes, never did a man come with the like of what you have come with but he was treated with hostility. If I should live to see that day, I would support you strongly.*"[1]

A short while later, this venerable Christian who possessed knowledge of the Scriptures died after giving the Messenger of Allah ﷺ the glad tidings: *he is surely the Prophet of this time*.

2-Asylum

Persecution of the Muslims started after the open preaching of Islam, near the middle or end of the fourth year of prophethood. It began slowly at first, but steadily escalated and kept worsening day by day and month by month until, in the middle of the fifth year, it became intolerable and Muslims could no longer endure living in Makkah.

---

[1] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Bid' Al-Wahy*, Hadith no. 3; similar versions of the Hadith are also reported by Al-Bukhary (4572, 6467), Muslim (231), and Ahmad (24681, 24768).

They began to seriously think of a way out from this intolerable sufferance.

Amid such hard times, Surat Az-Zumar was revealed, ushering the way to emigration and declaring that the Land of Allah is spacious. ﴾*For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.*﴿[2] If they could not worship Allah in one place, they could go to another.[3]

The Messenger of Allah ﷺ said to his followers, who were suffering persecution and afflictions he could not protect them from, "*If only you set out to the land of Abyssinia, for in it is a king with whom none is wronged; and it is a land of truth, until Allah makes for you a way out of your suffering.*"[4]

This was the first Islamic immigration to the Christian land of Abyssinia, which the Prophet ﷺ described as "*a land of truth.*" It was ruled by the Negus, a Christian king, whom the Prophet ﷺ described as "*a just king*" who never wronged or mistreated any of his subjects.

A group of twelve men and four women left for Abyssinia in Rajab of the fifth year of prophethood, led by 'Uthman bin 'Affan ؓ. In his company was his wife Ruqaiyah (the Prophet's daughter, may Allah be pleased with her).

---

[2] Translated meanings of Az-Zumar 39: 10.
[3] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Second Phase (Open Preaching): The First Emigration to Abyssinia (Ethiopia).
[4] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The First Emigration to Abyssinia. vol. 1; Al-Hafiz Ibn Kathir, *Al-Bidaya wa An-Nihaya* (The Beginning and The End), vol. 3.

They moved out of Makkah under the cover of darkness and headed for the sea where two merchant ships were sailing to Abyssinia – their destination.

News of their departure reached the ears of the Quraish and men were dispatched in their pursuit. But the believers had already left Shuaibah Port for their secure haven, where they were received warmly and accorded due hospitality.[5]

The second emigration was larger yet more difficult. The Quraish was on the alert and tried to thwart any attempt of escape. The Muslims were faster, and Allah removed all obstacles along the way.

This time the group of emigrants comprised three hundred and eighty men and eighteen or nineteen women.[6]

The incident of their immigration to Abyssinia and the hospitality of the Negus was narrated by Umm Salamah (may Allah be pleased with her), the Prophet's wife, who said:

> We stayed with his hospitality in the best land, with the best neighbor (the Negus). By Allah, we remained so until there came a man who contended with him for sovereignty. By Allah, we have never experienced greater grief than that which we felt at that time, for fear that he might conquer the Negus, and then there would come (as a sovereign) a man who would not acknowledge our rights (as refugees) as the Negus did.

---

[5] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Second Phase (Open Preaching): The First Emigration to Abyssinia.
[6] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Second Phase (Open Preaching): The Second Emigration to Abyssinia.

The Negus marched onward (to meet the enemy) and between them was the broad Nile. The Companions of the Messenger of Allah ﷺ said, "*Would a man go to attend the combat and bring us the news?*" Az-Zubair bin Al-'Awam, who was the youngest among the people, said, "*I (will go).*" They blew up a waterskin for him to use as a float, which he placed on his chest and swam over until he reached the Nile bank, where the encounter occurred between the people. Then he proceeded until he witnessed them. We supplicated Allah to grant victory to the Negus over his enemy and to give him power in his country. He did maintain full control over Abyssinia, and in his hospitality we lived in the best abode until we came back to the Messenger of Allah ﷺ in Makkah.[7]

In return, when the delegation of the Negus came to the Messenger of Allah ﷺ, Abu Umamah ﷺ narrated that the Messenger of Allah ﷺ rose to serve them himself.

His Companions said, "*We shall suffice (serve) instead of you, O Messenger of Allah*," but he said, "*They were hospitable towards my Companions and I love to suffice them (myself).*"[8]

Quranic *Ayat* were revealed regarding the Negus and his companions, who, when they heard the Qur'an, recognized the Words of their Lord and their eyes overflowed with tears because of the truth they recognized.[9]

---

[7] Musnad Ahmad, Book of *Ahlul Bait*, Hadith no. 1649; a similar version of the Hadith is also reported by Ahmad (21460).

[8] Al-Hafiz Ibn Kathir, *Al-Bidaya wa An-Nihaya*, vol. 3.

[9] Tafsir Ibn Kathir, vol. 2, and Muhammad 'Ali As-Sabuni, *Safwat At-Tafasir*, vol. 1, interpretation of Surat Al-Ma'idah [5: 82].

Allah ﷻ says: ﴾*Verily, you will find the strongest among men in enmity to the believers the Jews and those who associate others with Allah, and you will find the nearest in love to the believers those who say, "We are Christians*[10]*." That is because among them are priests and monks, and they are not proud. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say, "Our Lord, we believe; so write us down among the witnesses."*﴿[11]

Upon the death of the Negus, the Prophet ﷺ said, "*Today a righteous man has died. Get up and offer Salah (Funeral Prayer) for your brother Ashamah.*"[12]

3-*Hijrah*

Persecution grew more and more ferocious as the Islamic Call gained momentum. Opposition erupted and forces of evil allied to curb Islam and kill its Prophet ﷺ. With hardships encircling him, the momentous event finally came and the Prophet ﷺ received permission from his Lord to emigrate from Makkah to Al-Madinah.

---

[10] *Nasara* (translated as Christians): The equivalent of *Nasara* in English is supporters. The verb of *"Ansar"* is *Nasara*, which means, "supported, aided, helped, sided with... etc." Thus, *"Ansar"* means "supporters." The specific meaning of the word *"Nasara"* when used to refer to the Christians is the Supporters of Jesus ﷺ on the Way to Allah, which means ultimately the Supporters of Allah, to Whom Jesus ﷺ was calling people. [Definition is excerpted from the Journal of the Society for Qur'anic Studies: Dr Louay Fatoohi & Dr Shetha Al-Dargazelli].

[11] Translated meanings of Al-Ma'idah 5: 82-83.

[12] Narrated by Jabir bin 'Abdullah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3588; similar versions of the Hadith are also reported by Al-Bukhary (1236), Muslim (1583, 1584), An-Nasa'y (1944, 1947), and Ahmad (13635, 13911, 14434, 14754).

Hijrah (emigration) was a journey fraught with danger, commanding the utmost secrecy and caution. Among the necessary preparations was hiring a skilled guide, well acquainted with desert routes, to show the Prophet ﷺ and Abu Bakr ﵁ the way to Al-Madinah.

It was a role certainly precarious for a traveler whom the Quraish wanted dead at any price, in a journey that was later on used as the starting date of the Islamic era.[13]

In this pivotal journey in the history of Islam, which ushered in the foundation of the first Muslim State, the Prophet ﷺ and his journey Companion, Abu Bakr ﵁, entrusted the reins of their camel to a man called 'Abdullah bin Ariqt, from the tribe of Banu Ad-Dail. He was an idol-worshiper, a follower of the religion of the infidels of Quraish.

Lady 'Aishah (may Allah be pleased with her) narrated:

> The Prophet ﷺ and Abu Bakr ﵁ hired a man from the tribe of Banu Ad-Dail, from the family of Banu 'Abd bin 'Adi, as a guide. He was an expert guide. He was under an oath he took in alliance with the family of Al-'Asi bin Wail and followed the religion of the infidels of Quraish. The Prophet ﷺ and Abu Bakr ﵁ trusted him and gave him their riding camels.

[13] The Islamic era did not start with the birth or the death of the Prophet ﷺ, or with the Divine Revelation itself, or with the victories of Islam. It started with *Hijrah* or sacrifice for the cause of Truth; an event that reminds Muslims every year not of the pomp and glory of Islam, but rather of its sacrifice, and prepares them to do the same. [adapted from Al-Nadwi]

They agreed with him to meet at *Thawr* Cave after three nights. He brought them their two riding camels in the morning following the three nights. They both (the Prophet ﷺ and Abu Bakr ﵁) departed accompanied by 'Amir bin Fuhaira and the guide from Ad-Dail, who took them through the lower part of Makkah – across the coastal road.[14]

This choice, full of reliance on Allah ﷻ, demonstrated confidence in and tolerance towards not only the People of the Scripture, which is only natural for Islam is the continuity of Judaism and Christianity, but also towards infidels, by the just and discerning look of a merciful Prophet ﷺ who appreciated the skilled and loyal among them, and even hired them if necessity called for it.

This is the tolerance that Islam preaches towards non-Muslims as long as they do not fight against Islam and Muslims and do not chase them or aid others in chasing them out of their land, in which case it is forbidden. Allah ﷻ says:

﴿*Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes, from being kind towards them and acting justly towards them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion – (forbids) that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.*﴾[15]

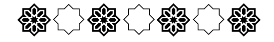
---

[14] Sahih Al-Bukhary, Book of *Al-Ijarah* (Hiring), Hadith no. 2103; similar versions of the Hadith are also reported by Al-Bukhary (2104, 3616).
[15] Translated meanings of Al-Mumtahinah 60: 8-9.



﴿*Say: O my Lord, let my entry be by the gate of truth and honor, and my exit by the gate of truth and honor, and grant me from Yourself a supporting authority*﴾

Meanings of Al-Isra' 17: 80



On the Road of *Hijrah*

Certainty, trust, and submission to the Will of Allah were the provisions of the Messenger ﷺ along the path of emigration from Makkah to Al-Madinah, together with the value it held in terms of strife, sacrifice, and heading into danger and the unknown for the Sake of Allah. ﴾*Those who believed and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful.*﴿[1]

There were long, wide stretches of sand to travel along with persistent steps, under tough desert conditions, away from rapidly advancing pursuers. Close behind the Prophet ﷺ and his Companion Abu Bakr ؓ, one of the pursuers was drawing near – Suraqah bin Malik, who was an expert tracker.

The Messenger of Allah ﷺ remained steadfast; he ﷺ never looked behind and kept engaged in reciting the Qur'an.

Abu Bakr ؓ said, "*O Messenger of Allah, the pursuers have reached us*."

The Prophet ﷺ said, "*Do not grieve, Allah is with us*."

Suraqah drew closer – only a distance of two or three spear lengths away

Abu Bakr ؓ again said, "*The pursuers have reached us*," and he cried.

[1] Translated meanings of At-Tawbah 9: 20.

The Prophet ﷺ said, "*Why do you cry?*"

Abu Bakr ﷺ said, "*By Allah, I cry not for myself, but for you.*"

The Prophet ﷺ sought the true refuge and said, "*O Allah, save us from him however You will.*"

And instantly the legs of Suraqah's horse sank into the sand up to its belly, which made him realize that the man he was pursuing must certainly be a true prophet protected by Allah.

Suraqah cried out, "*O Muhammad, I realize that this is because of your invocation. Please supplicate to Allah for me to save me from this. By Allah, I will mislead anyone pursuing you.*"

Suraqah offered the Prophet ﷺ and Abu Bakr ﷺ food and supplies, which they refused, asking him only to discourage others from following them.[2]

After giving his promise to the Prophet ﷺ to turn back anyone pursuing them and in the moment when Suraqah turned to leave, the Prophet ﷺ said, "*O Suraqah, how is it when you have the two bracelets of Khosrau (the Emperor of Persia)?*"

Allah Alone knows the thoughts that crossed the mind of Suraqah ﷺ as he listened to this astounding offer and prophecy of prevalence made by a person who was so pursued and alone except for one companion emigrating secretly with him.

---

[2] Adapted from As-Salhi Ash-Shami, *Subl A-Huda wa Ar-Rashad fi Sirah Khairul-'Abad*, vol. 3; Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616; Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, vol. 2.

But the Messenger of Allah ﷺ knew the truth he held as deeply as he knew the falsehood that people of *Jahiliyyah* (Pre-Islamic Days of Ignorance of Allah) lived by over the whole earth.

He ﷺ was sure this truth would defeat this falsehood.

Such truth could not exist beside such falsehood without this being the end of the falsehood.

All the roots had rotted, allowing no water or life through.

They were so rotten that they must be pulled out, while the good seed was in his hands, young and ready for growth.

He ﷺ was confidently sure of all this.[3]

---

[3] Sayyid Qutb, *Al-Mustaqbal li Hadha Ad-Din* (Future Belongs to This Religion), chapter of Future Belongs to this Religion, Dar Al-Shorouk.

A New World

The Messenger of Allah ﷺ arrived in Yathrib (two hundred and fifty miles north of Makkah) on Monday, Rabi‘ I, 1 A.H., the fourteenth year of prophethood, named from that day onward *Al-Madinah Al-Munawarah* [the Luminous City], the new world, and the first Muslim State.

There, in his new world, the Messenger of Allah ﷺ supplicated for all the emigrants who forsook their land, homes, families, and wealth for the sake of their faith, and dwelt in Al-Madinah, saying, "*O Allah, make us love Al-Madinah as we love Makkah or even more.*"[1] "*O Allah, bestow on Al-Madinah twice the blessings You bestowed on Makkah.*"[2]

Prophet Muhammad ﷺ had spent thirteen years in Makkah before Allah ﷻ ordered him and his followers to immigrate to Al-Madinah, due to the growing opposition of the Quraish and the receptive attitude shown by some Yathrib pilgrims to Makkah at that time.

Ibn ‘Abbas رضي الله عنه said, "*The Messenger of Allah ﷺ started receiving the Divine Revelation at the age of forty. He ﷺ stayed in Makkah for thirteen years receiving the Divine Revelation. Then he ﷺ was ordered to emigrate, and he ﷺ immigrated to Al-Madinah and lived there for ten years. Then he ﷺ died at the age of sixty-three.*"[3]

---

[1] Narrated by ‘Aishah: Sahih Al-Bukhary, Book of *Al-Hajj*, Hadith no. 1756.
[2] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Al-Hajj*, Hadith no. 1752; similar versions are reported by Muslim (2432) and Ahmad (11999).
[3] Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3613.

The Prophet of Islam ﷺ still had another ten years of struggle ahead of him, a message to convey outside Makkah, a Muslim State to build, new challenges to meet, one victory after another to achieve, and an *Ummah* of Muhammad ﷺ that follows his example until the Last Hour.

The Six Youths

It all started with six youths from the Khazraj tribe in Yathrib, who came to Makkah during the Hajj season in the eleventh year of prophethood.

The Prophet ﷺ used to come out at night to invite the tribes to Islam, as a counteraction to the enmity of the Quraish and their debarring people from the Way of Allah.

The Prophet ﷺ came out one night in the company of Abu Bakr ؓ and ‘Ali ؓ. When he passed by ‘Aqabat Mina, he heard some men talking, so he ﷺ went to them. They were: ‘As‘ad bin Zurarah, ‘Awf bin Al-Harith, Rafi‘ bin Malik, Qutbah bin ‘Amir, ‘Uqbah bin ‘Amir, and Jabir bin ‘Abdullah.

The Messenger of Allah ﷺ approached them and asked, “*Who are you?*”

They said, “*A company from Khazraj.*”

He ﷺ said, “*From the allies of the Jews?*”

They said, “*Yes.*”

He ﷺ said, “*Would you sit down so that I can talk to you?*”

They said, “*Yes.*”

At that time the people of Yathrib always heard the Jews in their land say, whenever some conflict arose between them, that a Prophet was about to rise whom they would follow, and along with him they would exterminate them as the people of ‘Ad and Iram had been exterminated.

The Messenger of Allah ﷺ explained to the youths the truth of Islam and its message, then invited them to believe in Allah ﷻ and recited for them the Noble Qur’an. The youths said to one another, “*O people! You know, by Allah this is the Prophet whom the Jews ever threaten you with. Do not let them precede you to him.*” They believed in the Messenger’s Call and embraced Islam.

The youths from Yathrib spoke to their Messenger ﷺ of their land, which had been ravaged by civil wars fought with unabated violence between the two tribes of Aws and Khazraj. They expressed their hope that his Message would bring an end to war and unite their people. They said, “*We have left our people and there is not worse enmity and evil between any people than that between them. We hope that Allah unites them through you. We shall go to them and invite them to your cause, and present to them this religion which we have accepted from you. If Allah unites them through it, no man shall be dearer than you.*”

The youths returned to Al-Madinah full of faith, and conveyed the Message of Islam until there was hardly a house in Al-Madinah that was not talking about the Messenger of Allah ﷺ.[4]

---

[4] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Beginning of Islam among the *Ansar*, vol. 2; Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Inviting Tribes and Individuals to Islam: Six Good Breezes from Yathrib.

The First ‘Aqabah Pledge

In the following Hajj season, the twelfth year of prophethood, twelve men came from the *Ansar* (the Supporters). Five among them were the six who had met the Prophet ﷺ the year before, and the other seven were: Mu‘adh bin Al-Harith, Dhakwan bin ‘Abd Qais, ‘Ubadah bin As-Samit, Yazid bin Tha‘labah, Al-‘Abbas bin ‘Ubadah bin Nadalah, Abul Haitham bin At-Taihan, and ‘Uwaim bin Sa‘idah.

The last two were Aws and all the rest from Khazraj. They met the Messenger of Allah ﷺ at Al-‘Aqabah in Mina to give him their pledge of allegiance.

The Messenger of Allah ﷺ, surrounded by a group of his Companions on the night of the ‘Aqabah Pledge, said, “*Give me your pledge of allegiance that you will not associate anything with Allah, that you will not steal, that you will not commit Zina (sexual intercourse outside marriage), that you will not kill your children, that you will not bring forth a slander you fabricate between your hands and feet, and that you will not disobey what is right. Whoever among you fulfills this (pledge), his reward is due from Allah. Whoever commits anything of this and is punished in this world, it shall be for him an expiation. And whoever commits anything of this and Allah shields him (i.e. covers his sin), his matter will rest with Allah: if He so wills, He will pardon him; and if He so wills, He will punish him.*”

‘Ubadah bin As-Samit ﷺ said, “*So we pledged allegiance to him for these (conditions).*”[5]

---

[5] Narrated by ‘Ubadah bin As-Samit: Sahih Al-Bukhary, Book of *Iman*, Hadith no. 17; similar versions of the Hadith are also reported by Al-Bukhary (3603,

After swearing allegiance, the Messenger of Allah ﷺ sent Mus'ab bin 'Umair ؓ, the first Muslim ambassador, to Yathrib (Al-Madinah) with the pledgers to teach the people there the laws of Islam, recite the Qur'an for them, instruct them in religion, and propagate Islam.

Mus'ab stayed in the house of 'As'ad bin Zurarah ؓ, calling people to Islam until every house of the *Ansar* sheltered under its roof Muslim men and women.[6]

The Second 'Aqabah Pledge

The Muslims in Yathrib anxiously asked themselves, "*Until when shall we leave the Messenger of Allah ﷺ to be pursued in the mountains of Makkah?*" They decided that it was time to stand by the Messenger of Allah ﷺ, body and soul.

Jabir bin 'Abdullah ؓ said, "The Messenger of Allah ﷺ stayed in Makkah for ten years[7], following the people to their homes in 'Ukaz and Mijannah (markets) and during the (Hajj) seasons in Mina, while saying, '*Who will shelter me? Who will support me until I deliver the Message of my Lord and for him will be (the reward of) Paradise?*' It went as far as any man traveling from Yemen or Mudhar being warned against him by their people, who would come to the travelers and say, '*Beware of the lad of Quraish. Let him not deceive you.*' He ﷺ used to walk

---

3604, 4515, 6286, 6303, 6365, 6673, 6914), Muslim (3223, 3224, 3225), At-Tirmidhy (1359), An-Nasa'y (4091, 4092, 4107, 4139, 4916), Ahmad (21616, 21692), and Malik (2345).

[6] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The First 'Aqabah Pledge and Mus'ab bin 'Umair, vol. 2; Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, The First 'Aqabah Pledge.

[7] The Makkan phase lasted for thirteen years; the stage of the secret Call: three years, while the stage of the proclamation of the Call in Makkah: ten years.

among their men with fingers pointed at him until Allah sent us to him from Yathrib. We sheltered him and believed in him. Any man who set out from us believed in him, and he ﷺ taught him the Qur'an. Then he would return to his family who would embrace Islam by his Islam, until there no longer remained a house of the *Ansar* that did not have inside it a group of Muslims who championed Islam. Then people consulted together and we said, '*Until when shall we leave the Messenger of Allah ﷺ to be pursued in the mountains of Makkah and afraid?*' Upon that, seventy men from among us departed and came to him during the (Hajj) season. They arranged to meet him at the mountain pass of Al-'Aqabah."[8]

In the thirteenth year of prophethood (one year after the First 'Aqabah Pledge) during the Hajj season, over seventy Muslims from Yathrib came to Makkah, among them two women: Nusaibah bint Ka'b and Asma' bint 'Amr.

After a third of the night had elapsed, they secretly gathered at the mountain pass near Al-'Aqabah and waited for the Messenger of Allah ﷺ until he came accompanied by his uncle, Al-'Abbas bin 'Abdul Muttalib ﷺ.

Although his uncle still followed the religion of the Quraish, he wanted to be assured of his kindred's safety. He was the first to speak and said, "*He (Muhammad ﷺ) insists on siding with and joining you. If you think you can fulfill for him what you have invited him to and you will defend him against his opponents, assume the responsibility which you have taken. And if you think that you may surrender him and desert him after he ﷺ has departed with you,*

[8] Musnad Ahmad, Book of *Al-Mukthrin*, Hadith no. 13934; a similar version of the Hadith is also reported by Ahmad (14126).

you had better leave him from now, because he is honored and well defended by his people and town."[9]

Musnad Imam Ahmad reported that Al-'Abbas ﷺ further said, "*Let your spokesman speak and be brief, for the Mushrikin keep a sharp eye on you. If they learn about you, they will expose you.*"

Abu Umamah 'As'ad bin Zurarah, their speaker, said, "*Ask, O Muhammad, for your Lord whatever you wish, then ask for yourself and your companions whatever you wish, then tell us the reward due to us from Allah ﷻ and you if we do this.*"

He ﷺ said, "*I ask for my Lord, the Exalted and the Glorious, that you worship Him (Alone) and associate nothing with Him. I ask for myself and my Companions that you shelter us, support us, and defend us against whatever you defend yourselves.*"

They asked, "*What shall we have if we do this?*"

He ﷺ said, "*Yours shall be Paradise.*"

They said, "*You have that.*"[10]

In response, Allah ﷻ revealed[11]: ﴿*Verily, Allah has purchased from the believers their lives and their properties; for (the price) that theirs shall be the Paradise.*﴾[12]

---

[9] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Second 'Aqabah Pledge, vol. 2.
[10] Musnad Ahmad, Book of *Ash-Shamyyin*, Hadith no. 16461. Ibn Sa'd, *At-Tabakat Al-Kubra*, vol. 4.
[11] Circumstances of revelation: Jalal Ad-Din As-Suyuti, *Ad-Durr Al-Manthur fi At-Tafsir bi Al-Ma'thur*, interpretation of Surah At-Tawbah [9: 111].
[12] Translated meanings of At-Tawbah 9: 111.

To Those Who Are Being Fought

It is no use trying to avoid or evade the battle with false gods that are forced on the callers to the True Lord at every age.

Falsehood does not bear the existence of truth. Even if truth wants to live away from falsehood – leaving their end to the Judgment of Allah – falsehood will not accept that.

It will chase and attack truth until it destroys it. False gods will only leave truth holders when they leave their religion entirely and return to the man-made creeds from which Allah rescued them.

Prophet Shu'aib ﷺ said to his people: ﴾*And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allah judges between us, and He is the Best of judges.*﴿[1] But the disbelieving party did not accept that plan from Shu'aib ﷺ.

They could not bear to see the truth living or a group delivered from the authority of false gods to worship Allah Alone: ﴾*The chiefs of those who were arrogant among his people said, 'We shall certainly drive you out, O Shu'aib, and those who have believed with you, from our town, or else you (all) must return to our religion.'*﴿[2] Shu'aib ﷺ stood for truth and announced his refusal: ﴾*'Even though we hate it! We would have invented a lie*

[1] Translated meanings of Al-A'raf 7: 87.
[2] Translated meanings of Al-A'raf 7: 88.

against Allah if we returned to your religion, after Allah has rescued us from it.'﴾[3]

There is no escape then from fighting the battle, and showing patience and perseverance until Allah ﷻ grants victory; and to say as Shu'aib ﷺ said[4]: ﴿*In Allah (Alone) we put our trust. Our Lord, judge between us and our people in truth, for You are the Best of those who give judgment.*﴾[5]

The whole world around Messenger Muhammad ﷺ turned into a storm wanting to tear him apart, but he ﷺ stood firmly and patiently, resisting the forces of darkness with his bare hands.

Before the 'Aqabah Pledge, the Messenger of Allah ﷺ was not permitted to fight. He ﷺ was commanded to hold on to prayer, patient endurance, and forgiveness.

But evil is wild and armed. It assaults without scruple and beats without mercy. It can force people away from goodness after being guided to it, away from truth after their hearts opened to it.

The Quraish brutally persecuted those who followed the Messenger ﷺ, tempting them away from their religion and exiling them from their homeland. Muslims were tempted, tormented at their merciless hands, or forced to flee to other lands – some to Abyssinia and others to *Al-Madinah*.

---

[3] Translated meanings of Al-A'raf 7: 88-89.

[4] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-A'raf [7: 87-89], thirty-sixth edition, Dar Al-Shorouk.

[5] Translated meanings of Al-A'raf 7: 89.

It was an insolent rebellion against Almighty Allah ﷻ in which the Quraish cast behind their backs the grace He ﷻ wanted for them, and used every weapon to belie His Prophet ﷺ, torturing and expelling whoever worshiped Allah Alone, believed in His prophet, and adhered to His Religion.

Therefore, Allah gave His Messenger ﷺ permission to fight and prevail over those who wronged and oppressed them. For faith, righteousness, and truth to live they must be protected and strengthened. Allah ﷻ will not leave them defenseless, only depending in their battle on the power of faith and the deep sense of truth and goodness within their hearts. Material forces in the hands of falsehood will ultimately shake the hearts and pull away the souls, as people's endurance has limits known to their Creator.[6]

The first revealed *Ayat* to legislate fighting was Allah's Saying: ﴾*Indeed, Allah defends those who believe. Indeed, Allah likes not any treacherous ingrate to Allah. Permission (to fight) has been given to those who are being fought, because they were wronged. Indeed, Allah is able to give them victory. Those who have been expelled from their homes unjustly only because they said, 'Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and Masjids (mosques), wherein the Name of Allah is often mentioned, would surely have been pulled down. And Allah will surely support those who support Him (His Religion). Indeed, Allah is Powerful and Exalted in Might. Those who, if We give them power in the land, perform the Salah, give the Zakah, enjoin good and forbid evil. And with Allah rests the end of (all) matters.*﴿[7]

---

[6] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Hajj 22: 38-41.
[7] Translated meanings of Al-Hajj 22: 38-41.

Thus, Muslims were permitted to fight for what they believed in; for believers who, when given power in the land, would offer worship, give alms, enjoin righteousness, and forbid evil and sin.

Then Allah ﷻ revealed: ﴾*And fight them until there is no more Fitnah*﴿, until there is freedom to embrace Islam and believers are no longer subjected to trials and persecution because of their religion; ﴾*…and the religion is only for Allah*﴿[8], the Law of Allah prevails and rules.

After Allah ﷻ gave His Messenger ﷺ permission to fight and the *Ansar* swore allegiance to him and vowed that they would uphold Islam, support him and those who followed him, and provide shelter for the Muslims, the Messenger of Allah ﷺ commanded his Companions – both those who had emigrated and those who were still with him in Makkah – to immigrate to Al-Madinah and join their brothers from the *Ansar*.

The Prophet ﷺ said, "*Allah ﷻ has made for you brothers and a home where you can be secure.*"[9]

[8] Translated meanings of Al-Baqarah 2: 193.

[9] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Command to Fight Sent Down to the Messenger ﷺ, vol. 2.

Full Moon Has Shone

Waraqah: *I wish I would be still alive at the time when your people would turn you out.*

Muhammad ﷺ: *Will they turn me out?*

Waraqah: *Yes, never did a man come with the like of what you have come with but he was treated with hostility. If I were to live until your day (when you shall be turned out), I would support you strongly.*[1]

This was the way with all his fellow Prophets from Ibrahim ﷺ to 'Isa ﷺ; they were treated with hostility. They suffered persecution while preaching the Message. Their towns rejected them, and they emigrated from them.

The infidels of Quraish were unremitting in their hostility to the Messenger of Allah ﷺ. They conspired to kill him, expel him, or imprison him. Therefore, the Divine Command of *Hijrah* to Al-Madinah was revealed with Words of comfort, assurance, and support; a supplication for an honorable entrance to Al-Madinah and an honorable exit from Makkah[4]:

﴿*Say, 'O my Lord, let my entry be by the gate of truth and honor, and my exit by the gate of truth and honor, and grant me from Yourself a supporting authority.'*﴾[5]

---

[1] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Bid' Al-Wahy*, Hadith no. 3; similar versions of the Hadith are also reported by Al-Bukhary (4572, 6467), Muslim (231), and Ahmad (24681, 24768).
[4] Circumstances of revelation: Sunnan At-Tirmidhy, Book of *Tafsir Al-Qur'an*, Hadith no. 3064.
[5] Translated meanings of Al-Isra' 17: 80.

Upon hearing the news of the departure of the Messenger of Allah ﷺ from Makkah (towards Al-Madinah), the Muslims of Al-Madinah started going to the *Harrah* (a rocky land in Al-Madinah) every morning to keep watch for him ﷺ until the blazing noon heat forced them to return home.

One day, after waiting for a long time, they returned home. After they had entered their houses, a Jew who ascended to one of the forts of his people looking for something saw the Messenger of Allah ﷺ and his Companion dressed in white clothes, dispelling the mirage.

The Jew could not help shouting at the top of his voice, "*O you Arabs! Here is your grandfather whom you have been waiting for.*" The Muslims rushed to pick up their weapons and received the Messenger of Allah ﷺ on the summit of *Harrah*. He ﷺ led them to the right and alighted with them at the quarters of Banu 'Amr bin 'Awf, on Monday Rabi' I.

Abu Bakr ؓ stood up and received the people while the Messenger of Allah ﷺ sat silent. Some of the *Ansar* who came and had not seen the Messenger of Allah ﷺ before began greeting Abu Bakr, but when the sunshine fell on the Messenger of Allah ﷺ and Abu Bakr came forward and shaded him with his garment, the people recognized him as the Messenger of Allah ﷺ.[6]

'Abdullah bin Salam ؓ, the learned Jewish rabbi, narrated, "The people hurried quickly to meet the Messenger of Allah ﷺ when he arrived in Al-Madinah. They cried, '*The Messenger of Allah has arrived! The Messenger of Allah has arrived!*' I came out

[6] Narrated by 'Aishah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616.

along with the people to see him. When his face was clear to me, I realized that his face was not that of a liar. The first thing I heard him saying was, '*O people, spread Salam (the greeting of peace: peace be upon you), give food, join the ties of the wombs, and pray (at night) while people are sound asleep (negligent), and you will enter Paradise in peace.*'"[7]

Al-Bara' ﷺ said, "I never saw the people of Al-Madinah so happy with anything as they were with his arrival. I even saw the little boys and girls saying, '*Here is the Messenger of Allah; he has come!*'"[8]

Anas bin Malik ﷺ said, "When the Messenger of Allah ﷺ arrived in Al-Madinah, the Abyssinians played out of joy for his coming. They played with spears."[9]

He ﷺ further said, "I was running among the boys who were repeating, '*Muhammad has come!*' I ran but saw nothing. Again, they called out, '*Muhammad has come!*' so I ran but still I saw nothing until the Messenger of Allah ﷺ and his Companion, Abu Bakr, truly arrived. We were then at some rocky ground in Al-Madinah, so we sent a man from Al-Madinah to inform the *Ansar*. Nearly five hundreds of the *Ansar* went out to receive them. The *Ansar* said, '*Go ahead, safe and obeyed.*' Thus surrounded by them, the Messenger of Allah ﷺ and his Companion drew near, whereupon (all) the people

---

[7] Sunnan At-Tirmidhy, Book of *Sifat Al-Qiyamah wa Ar-Raqa'iq wa Al-Wara'* (Description of the Day of Resurrection, Softening of Hearts, and Piety), Hadith no. 2409; similar versions of the Hadith are also reported by Ad-Darimy (1424) and Ibn Majah (1324, 3242).
[8] Sahih Al-Bukhary, *Tafsir Al-Qur'an*, Hadith no. 4560; similar versions of the Hadith are also reported by Al-Bukhary (3632) and Ahmad (17779, 17833).
[9] Sunnan Abu Dawud, Book of *Al-Adab*, Hadith no. 4277; a similar version of the Hadith is also reported by Ahmad (12188).

of Al-Madinah came out, to the extent that even the maidens were on the housetops trying to catch sight of him, wondering, '*Which of them is he? Which of them is he?*' Truly, we have never before seen a sight like the one we saw on that day."[10]

Dressed in their best clothes and filled with longing, every part of Al-Madinah was colored with joy for the arrival of Prophet Muhammad ﷺ, and the *Ansari* girls happily sang:

The full moon has shone on us from the paths of Wada'
And thanking became due on us as long as callers invite to Allah
O Messenger sent to us, you have come with the command to obey[11]

The *Ansar* were not wealthy people, yet every one of them wished that the Messenger of Allah ﷺ would be his guest. Every house of the *Ansar* by which the Messenger of Allah ﷺ passed gripped the reins of his camel and said, "*O Messenger of Allah, stay with us to have company, provision, and protection.*" He ﷺ kindly said to them, "*Release it (i.e. the camel), for it is commanded (by Allah).*"

The camel moved onward until it reached the site that is today *Al-Masjid An-Nabawi* [the Mosque of the Prophet ﷺ] and knelt down. The Prophet ﷺ did not dismount until it rose up again, walked a little further, turned back, and then returned to kneel down at the very same spot.[12]

---

[10] Musnad Ahmad, Book of *Al-Mukthrin*, Hadith no. 12840.
[11] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, *Hijrah* of the Prophet: Entering Al-Madinah; Sheikh Muhammad Al-Khudari, *Nur Al-Yakin fi Sirat Sayyid Al-Mursalin,* Arrival in Al-Madinah.
[12] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, *Hijrah* of the Prophet: Entering Al-Madinah; Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, The Arrival

The Messenger of Allah ﷺ said, "*This, by the Will of Allah, is the landing place.*"[13] A most blessed place: ﴿*And say, 'My Lord, cause me to land at a blessed landing place. You are the Best of those who bring to land.'*﴾[14]

The Prophet ﷺ alighted in a quarter inhabited by Banu An-Najjar, his maternal uncles. The people again began inviting him to stay with them, but Abu Ayub Al-Ansary ﷺ hurried to take the Prophet's luggage inside his house; so the Prophet ﷺ gently excused himself by saying to the people, "*The man should be with his luggage.*" 'As'ad bin Zurarah ﷺ then stepped forward and took the reins of the Prophet's camel and lodged it in his place.[15]

From that day Al-Madinah became the **City of the Prophet** ﷺ, a new Muslim world having the mercy that Allah has sent to mankind on its land. By his presence every corner of Al-Madinah became blessed, every corner of it just shone.

Anas bin Malik ﷺ said, "*On the day (Monday) the Messenger of Allah ﷺ entered Al-Madinah, every part of it shone; and on the day (Monday) the Messenger of Allah ﷺ died, every part of it darkened.*"[16]

---

of the Prophet ﷺ and His Companion in Al-Madinah, vol. 2; Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Tribes Intercepting the Messenger ﷺ to Have Him as Their Guest, vol. 2.

13 Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616. Sheikh Muhammad Al-Khudari, *Nur Al-Yakin fi Sirat Sayyid Al-Mursalin,* Lodging at Abu Ayub.

14 Translated meanings of Al-Mu'minun 23: 29.

15 Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, The Arrival of the Prophet ﷺ and His Companion in Al-Madinah, vol. 2; Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, *Hijrah* of the Prophet ﷺ: Entering Al-Madinah.

16 Sunnan At-Tirmidhy, Book of *Al-Manaqib*, Hadith no. 3551; similar versions of the Hadith are also reported by Ibn Majah (1621), Ahmad (12834, 13034, 13328), and Ad-Darimy (88).

Building the City of Light

Al-Madinah consisted of various communities, principally Muslim Arabs from Makkah (the *Muhajirun* or Emigrants), Muslim Arabs from Yathrib (the *Ansar* or Supporters), the Jews from Yathrib, and other people who were at that time still pagans. The Prophet ﷺ set a precedent and promulgated for its plural society the ***Constitution of Al-Madinah***, the first written democratic constitution in the world,[1] giving equal rights as well as equal responsibilities to citizens, and establishing the principle of consultation with the people as a method of government. ﴾*Pardon them and ask forgiveness for them and consult them in the affairs. And when you have taken a decision, put your trust in Allah.*﴿[2]

The concept of constitution certainly brought about a revolutionary change to Arabia by providing the people with a public legal entity for seeking justice, in place of everyone seeking it with the power of his own hand or, at best, that of his family. It brought an end for all time to the chaos of tribalism and laid the basis for a wider institution, namely, a State.

The Prophet ﷺ set another precedent by inviting the Jews to join this new society as an independent community within the Muslim State. The Jews accepted, and the agreement known as the Covenant of Al-Madinah (*Constitution of Al-Madinah*) was signed in 622 A.C. where they became equal citizens of the new society of Al-Madinah.

---

[1] The First Written Constitution in the World, Sh. Muhammad Ashraf, Lahore, 1968. First published in England, 1941.
[2] Translated meanings of Al-'Imran 3: 159

It was a giant leap for humanity that established the basis for treatment of non-Muslim minorities within the Muslim State, which was far superior to the norms of the time.

The Constitution of Al-Madinah guaranteed for all the parties of the covenant equality and freedom of religion; emphasized the sanctity of Al-Madinah, life, and individual possessions; and prohibited crime.

The Constitution of Al-Madinah stressed the importance of showing belonging and patriotism to the society. All residents of Al-Madinah, according to the articles of its Constitution, should cooperate in establishing justice, support one another in combating aggression, and help one another do righteous acts.

The charter made it clear that this is a general duty shared by all, regardless of creeds, races, or complexions. The charter stipulated the following:

1. They (those who sign the treaty) should support one another in combating the attacks waged against any of them.

2. They, together, should back up the oppressed.

3. They, together, should fight against any enemy attacking Yathrib (Al-Madinah).

The early Muslim community that Prophet Muhammad ﷺ built blossomed into a group of people who cooperated with people of other religions, with whom they lived in the same society of Al-Madinah, and fought with against whoever tried to destabilize their community.

Mutual cooperation in worldly affairs encompassed all citizens of Al-Madinah, who shared a common destiny, neighborhood, and sometimes kinship, and extended to include economic and commercial fields, thus promoting tolerance, understanding, mutual respect, and peaceful coexistence within their society.[3]

Presidency

For ten years, Prophet Muhammad ﷺ was not only the leader of the emerging Muslim Ummah in Arabia, but also the political head of Al-Madinah.

As the leader of Al-Madinah, Prophet Muhammad ﷺ exercised jurisdiction over Muslims and non-Muslims within the city.

The legitimacy of his rule over Al-Madinah was based on his status as the Prophet of Islam ﷺ and on the basis of the Covenant of Al-Madinah.

As the Prophet of Allah ﷺ he held sovereignty over all Muslims by Divine Decree, so profoundly manifest in the statement of the Testimony of Faith: *There is no god but Allah and Muhammad is the Messenger of Allah.*

---

[3] Details of the *Constitution of Al-Madinah* are adapted from content excerpted from: Kassim Ahmad, *A Short Note on the Medina Charter*; Professor M. Hamidullah, *The First Written Constitution*; Zuleyha Keskin, *Fear and Fascination: The Other in Religion*; European Council for Fatwa and Research, *Elections in non-Muslim Countries: Role of Muslims. Islamonline.net.*

But Prophet Muhammad ﷺ did not rule over the non-Muslims of Al-Madinah because he was the Messenger of Allah. They did not recognize this particular credential of his.

He ﷺ ruled over them by virtue of the tripartite covenant that was signed by the *Muhajirun* (Muslim emigrants from Makkah), the *Ansar* (indigenous Muslims of Al-Madinah), and the Jews. Thus, the Jews were constitutional partners in the making of the first Islamic state.

In simple terms, the first Islamic state established in Al-Madinah was based on a social contract, constitutional in character, and the ruler ruled with the explicit written consent of all the citizens of the state.[4]

[4] Adapted from content excerpted from M. A. Muqtedar Khan, *The Compact of Medina: A Constitutional Theory of the Islamic State.*

Cornerstones

The Prophet ﷺ built the City of Justice and Light on the following solid foundations, which bind mankind together and bind them all to their Creator:

1-Binding mankind to Allah

- *Building Al-Masjid An-Nabawi*
- *Call to Salah*

2-Binding Muslims together

- *Peace between Aws and Khazraj (Al-Ansar)*
- *Fraternity between the Muhajirun and the Ansar*
- *Covenant of Islamic alliance*
- *Brotherhood of believers*
- *Role of love*

3-Binding Muslims to non-Muslims

- *Covenant with the Jews of Al-Madinah*[1]

[1] Adapted from Muhammad Al-Ghazali, *Fiqh As-Sirah*, chapter five: Foundations of the New Society, Dar Ada'wah.

First Cornerstone: Return of Mankind to Allah

1-Building Al-Masjid An-Nabawi

The first construction that Prophet Muhammad ﷺ built when he arrived in Al-Madinah was the *Masjid*, the house of worship, to bring mankind back to their Maker and to reconcile man to man, where hearts are cleansed and raised from earthly to heavenly concerns.

That *Masjid*, which the Messenger ﷺ first directed his energy into building, is not a piece of land allocated for worship, for a Muslim is not limited to a place to offer worship: "*The earth has been made for me a Masjid and a means of purification*; *therefore, wherever any of my followers is at a time of Salah, they can pray.*"[2]

Rather, it symbolizes what is most important and most adhered to in Islam, that is, the relationship between people and their Lord. A relationship that is renewed and strengthened throughout every day and night. "*I (Allah) am with My servant when he remembers Me. If he remembers me to himself, I remember him to Myself… if he comes to Me walking, I go to him running.*"[3]

---

[2] Narrated by Jabir bin 'Abdullah: Sahih Al-Bukhary, Book of *Tayammum* (Dry Ablution with Clean Earth), Hadith no. 323; similar versions of the Hadith are also reported by Al-Bukhary (419), Muslim (810), An-Nasa'y (429, 728), Ahmad (13745), and Ad-Darimy (1353).

[3] Hadith Qudsy narrated by Abu Hurairah: Musnad Ahmad, Book of *Al-Mukthrin*, Hadith no. 7115; similar versions of the Hadith are also reported by Al-Bukhary (6856), Muslim (4832, 4849), and At-Tirmidhy (3527).

A relationship that is renewed and strengthened through the daily walks to the *Masjid*, the steps taken, and the disengagement from anything else to come submissively to stand before the Lord of Existence and pray. "*Anyone who purifies himself in his house then walks to one of the Houses of Allah to perform one of the obligatory Salahs enjoined by Allah, every two steps he takes, one will erase a sin and the other will raise him one degree in status.*"[4]

"*Anyone who goes to the Masjid, morning or evening, Allah will prepare for him an honorable abode in Paradise every time he comes to it and goes.*"[5]

Walking his way to it, the Prophet ﷺ supplicated, saying, "*O Allah, place in my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light, and in front of me light, and above me light, and beneath me light. O Allah, bestow upon me light.*"[6]

Entering or leaving, he ﷺ supplicated, saying, "*When any one of you enters the Masjid, let him say, 'O Allah, open to me the gates of Your Mercy,' and when he leaves let him say, 'O Allah, I ask You of Your Bounty.*'"[7]

---

[4] Narrated by Abu Hurairah: Sahih Muslim, Book of *Masjids wa Mawadi' As-Salah*, Hadith no. 1070.

[5] Narrated by Abu Hurairah: Sahih Muslim, Book of *Masjids wa Mawadi' As-Salah*, Hadith no. 1073; similar versions of the Hadith are also reported by Al-Bukhary (622) and Ahmad (10200).

[6] Narrated by Abdullah bin Abbas: Sahih Muslim, Book of *Salah Al-Musafirin wa Qasriha*, Hadith no. 1280; similar versions of the Hadith are also reported by Abu Dawud (1148) and Ahmad (3360).

[7] Narrated by Abu Usaid: Sahih Muslim, Book of *Salah Al-Musafirin wa Qasriha*, Hadith no. 1165; similar versions of the Hadith are also reported by An-Nasa'y

No civilization is of any worth or value if it forgets its Creator, forgets the Day of return to Him, and confuses good with evil.

The Islamic civilization that Prophet Muhammad ﷺ built is constantly reminded of the One God and the meeting with Him. It ever exhorts to good and fights evil while living within the Boundaries of Allah's Law.[8]

2-True Foundations

The Messenger of Allah ﷺ mounted his camel and proceeded onward, the people walking along with him, until his camel knelt down at the place to become the *Masjid* of the Messenger of Allah ﷺ at Al-Madinah. Some Muslim men used to pray there at that time. The place was a yard for drying dates and belonged to Suhail and Sahl, two orphan boys who were under the guardianship of 'As'ad bin Zurarah.

When his camel knelt down, the Messenger of Allah ﷺ said, "*This, by the Will Allah, is the landing place.*" He ﷺ then called the two boys and negotiated with them over (the price of) the yard so that he might take it as a *Masjid*. The two boys said, "*No, we offer it as a gift to you, O Messenger of Allah.*" But the Messenger of Allah ﷺ refused to accept it as a gift from them; he ﷺ bought it from them and built a *Masjid* there.[9]

---

(721), Abu Dawud (393), Ibn Majah (764), Ahmad (15477, 22502), and Ad-Darimy (1358, 2362, 2575).

[8] Adapted from Muhammad Al-Ghazali, *Fiqh As-Sirah*, chapter five: Foundations of the New Society (*Masjid*), Dar Ada'wah.

[9] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616.

The *Masjid* was built of adobe, its roof from palm leaves, and its pillars from the trunks of date palms.[10]

The Prophet ﷺ himself participated in building the *Masjid*, carrying the adobe with his Companions while chanting with them:

O Allah! The (true) reward is the reward of the hereafter
So be merciful to Al-Ansar and Al-Muhajirah (Emigrants)[11]

The concrete structure was very simple, for it was not the true foundation of the Prophet's *Masjid*. Its true foundation was piety laid down from the first day. ﴾*A Masjid whose foundation was laid from the first day on piety.*﴿[12]

Inside, the worshiper truly humbled himself before his Creator. Abu Sa'id Al-Khudri ﷺ narrated, "*A cloud came and it rained until the roof (of the Masjid) started leaking. It was made of the leaves of date palms. The Iqamah (call to commence the prayer) was then announced, and I saw the Messenger of Allah ﷺ prostrating in water and mud. I even saw the traces of mud on his forehead.*"[13]

---

[10] Narrated by 'Abdullah bin 'Umar: Sahih Al-Bukhary, Book of *Salah*, Hadith no. 427; similar versions of the Hadith are also reported by Abu Dawud (381) and Ahmad (5865).

[11] Narrated by Lady 'Aishah: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3616; similar versions of the Hadith are also reported by Al-Bukhary (410, 3639), Muslim (816), Abu Dawud, (383), Ibn Majah (734), and Ahmad (11733, 12385, 12731, 13072).

[12] Translated meanings of At-Tawbah 9: 108.

[13] Sahih Al-Bukhary, Book of *Al-Azan* (Call to Prayer), Hadith no. 629; similar versions of the Hadith are also reported by Al-Bukhary (771, 792, 1877, 1878, 1895, 1899), Muslim (1993, 1994, 1995), Abu Dawud (1174), and Ahmad (10610, 10757, 11151, 11279).

The *Masjid* was not only a place for worship, but also an academy where the Muslims received the teachings and instructions of Islam. It was an assembly place where the different tribes met and merged after they had clashed for so long during the wars and conflicts of *Jahiliyyah*. It was a base for administrating all the affairs of the Muslims. It was a parliament for holding consultative and executive councils. And, it was a home for many poor refugees from the emigrants who had no home, no money, no family, and nowhere to turn.[14]

3-Call to *Salah*

When the Muslims arrived in Al-Madinah they used to assemble for *Salah* and estimate the time for coming to perform it. There was no summons to it.[15]

The Prophet ﷺ was concerned about how to gather the people for *Salah*.

The people told him, "*Hoist a flag at the time of Salah. When the people see it, they will inform one another.*" He ﷺ did not like it.

They mentioned to him ﷺ the horn, but he ﷺ did not like it either. He ﷺ said, "*This is a matter of the Jews.*"

Then they mentioned to him the bell. He ﷺ said, "*This is a matter of the Christians.*"

---

[14] Safiur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, First Phase: Building a New Society.

[15] Narrated by 'Abdullah bin 'Umar: Sahih Al-Bukhary, Book of *Al-Azan*, Hadith no. 569; similar versions of the Hadith are also reported by Muslim (568), At-Tirmidhy (175), An-Nasa'y (622), and Ahmad (6072).

‘Abdullah bin Zaid ﵁ left, feeling anxious for the anxiety of the Messenger of Allah ﷺ. Then he was shown the *Azan* (Call to Prayer) in his dream. In the morning, he came to the Messenger of Allah ﷺ and informed him about it.

He said, “*O Messenger of Allah, I was between sleep and wakefulness when all of a sudden a comer came (to me) and taught me the Azan.*”[16]

He taught him to say:

Allah is the Greatest, Allah is the Greatest.

Allah is the Greatest, Allah is the Greatest.

I testify that there is god but Allah.

I testify that there is god but Allah.

I testify that Muhammad is the Messenger of Allah.

I testify that Muhammad is the Messenger of Allah.

Come to Salah, come to Salah.

Come to success, come to success.

Allah is the Greatest, Allah is the Greatest.

There is no god but Allah.

---

[16] Transmitted by Abu ‘Umair bin Anas: Sunnan Abu Dawud, Book of *Salah*, Hadith no. 420.

The Prophet ﷺ said, "*It is a true vision, by the Will of Allah. So get up along with Bilal, recite to him what you have seen, and let him call to Salah with it; for his voice is stronger than yours.*" [17]

This Call to *Salah*, announced five times a day, summarizes the Message of Islam. It contains the Two Testimonies of Faith upon which the entire religion of Islam is based. To worship none but Allah ﷻ, that is, saying: *I testify that there is god but Allah*; and to worship Him in the way He taught His Messenger ﷺ – only His Messenger, not a god – that is, saying: *I testify that Muhammad is the Messenger of Allah*.

It is the powerful reminder, started and ended with the words **"الله أكبر الله أكبر"** to awaken the followers of Muhammad ﷺ to duty: Your God is Greater, far Greater than anything and everything that may interfere or distract you from answering His Call, so Come to *Salah*! Come to Success![18]

---

[17] Narrated by 'Abdullah bin Zaid: Sunnan Abu Dawud, Book of *Salah*, Hadith no. 421; similar versions of the Hadith are also reported by Ibn Majah (698), Ahmad (15882), and Ad-Darimy (1163).

[18] Adapted from the article "Contemplating the Meanings of *Azan*" by Muhammad Izz Ad-Din Tawfiq.

Second Cornerstone: Binding Muslims to One Another

1-The Aws and Khazraj United

The Arabs were fiercely sectarian and tribal, prepared to defend anyone of their own – even if he was a criminal – to the very last man.

They had a saying, "*Support your brother, whether he is the oppressor or the one oppressed.*" For Prophet Muhammad ﷺ to declare that bonds of faith surpass that of tribe and family was nothing short of revolutionary.[1]

During *Jahiliyyah*, long, bloody civil wars raged between the two tribes of the Aws and Khazraj, the inhabitants of Al-Madinah. The last was the Battle of Bu'ath that shattered the strength of both. Their people were divided, their chiefs killed and wounded. Hatred, enmity, and disbelief brought them to the brink of destruction, but Allah ﷻ saved them and united their hearts.

They were misguided, and Allah guided them through the Prophet ﷺ; they were divided, and Allah united them through him; they were poor, and Allah enriched them through him.

Reminding the Aws and Khazraj of His Grace and Mercy upon them and exhorting them to hold fast to brotherhood, Allah ﷻ says:

---

[1] Dr. Hisham A. Hassaballah, *The Ummah's Double-Edged Sword.*

﴾*And hold fast, all of you together, to the Rope of Allah (i.e. the Qur'an), and be not divided among yourselves. And remember the Favor of Allah upon you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren. And you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Signs clear to you that you may be guided.*﴿[2]

Through Grace and Mercy, Allah gathered the Aws and Khazraj around His Messenger ﷺ and supported him through them. Even though not all the treasures of the earth, if spent, could have united them, Allah ﷻ united them. ﴾*It is He who supported you with His Help and with the believers, and brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is All-Mighty, All-Wise.*﴿[3]

They were no longer Aws and Khazraj. The *Hijrah* of the Prophet ﷺ to Al-Madinah established immediate peace and unity between the two warring tribes and blended them into one whole by the epithet "*The Ansar*" (Supporters), bestowed on whoever supported and defended the new faith.

The relationship between the *Ansar* became one of mutual respect, love, and true brotherhood, which taught them to support one another by turning their backs on blood and ruin and standing out against injustice.

The Prophet ﷺ said, "*Support your brother, whether he is the oppressor or the oppressed.*"

---

[2] Translated meanings of Al-'Imran 3: 103.
[3] Translated meanings of Al-Anfal 8: 62-63.

A man asked, "*O Messenger of Allah, I will support him if he is oppressed; but tell me, if he is an oppressor, how shall I support him?*"

He ﷺ said, "*Prevent him from (doing) injustice; that is supporting him.*"[4]

2-Fraternity between the *Muhajirun* and the *Ansar*

After building the *Masjid*, the center of unity and concord, Prophet Muhammad ﷺ united the *Muhajirun* and the *Ansar* as true brothers, born of one faith, supporting and supported by one another. "*Be you brothers in Allah. Every two be brothers.*"

This deed shall remain unsurpassed in the history of humanity, where "I" truly dissolved into "We", truly blended into one harmonious whole sharing collective hopes and goals.

Muslims of Al-Madinah shared their homes and wealth with the emigrants from Makkah, who left their land, families and possessions for the sake of Islam, and thus became one hand working for the cause of righteousness and piety.

Ninety men, half of them *Muhajirun* and the other half *Ansar*, assembled in the house of Anas bin Malik ﵁ where the Prophet ﷺ forged the bonds of brotherhood between them, regardless of wealth or social status. It was a covenantal relationship truly effective and binding – not mere words. Each Emigrant became the brother-in-faith of a Supporter, who inherited each other at death.

---

[4] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Al-Ikrah* (Coercion), Hadith no. 6438; similar versions of the Hadith are also reported by Al-Bukhary (2263, 2264), At-Tirmidhy (2181), and Ahmad (11511, 12606).

Ibn 'Abbas ﷺ said[5], "*An Emigrant used to inherit a Supporter (and vice versa) instead of their own blood relatives because of the bond of brotherhood which the Prophet ﷺ had established between them, which was abrogated (inheritance through bond of brotherhood) upon revelation of the Ayah: ﴾And to everyone, We have appointed heirs.﴿*[6]"

Brotherhood of faith surrounded Al-Madinah with an atmosphere of its own. It created for its thriving community a unique moral, social, and political texture. Allah ﷻ says: *﴾Verily, those who believed, and emigrated, and strove hard, and fought with their wealth and their lives in the Cause of Allah as well as those who gave (them) asylum and help, these are (all) allies to one another.﴿*[7]

It ignited among its members a sublime spirit of altruism and solidarity that manifested itself in many wonderful stands. "*Come to divide (share) my wealth with you into two halves. I also have two wives, I can divorce one of them, and when her 'Iddah (woman's prescribed waiting period after divorce or widowhood) ends, you can marry her,*" Sa'd bin Ar-Rabi' ﷺ, the Supporter, said to his brother in Islam 'Abdur-Rahman bin 'Awf ﷺ, the Emigrant, who replied, "*May Allah bless your family and wealth for you. Guide me to the market.*"[8] 'Abdur-Rahman went to the market, traded and returned on that day with some profit, curd and better. He became wealthy through his own labor and got married shortly thereafter.

---

[5] Sahih Al-Bukhary, Book of *Tafsir Al-Qur'an*, Hadith no. 4214; similar versions of the Hadith are also reported by Al-Bukhary (2128, 6250) and Abu Dawud (2532, 2533).

[6] Translated meanings of An-Nisa' 4: 33.

[7] Translated meanings of Al-Anfal 8: 72.

[8] Narrated by Anas bin Malik: Sunnan At-Tirmidhy, Book of *Al-Birr Waslah*, Hadith no. 1856; similar versions of the Hadith are also reported by Al-Bukhary (1907, 1908, 3496, 3497, 3644, 4684), and Ahmad (12508, 12649, 13360).

It was a unique society built from sacrificers and supporters.

The Muhajirun sacrificed everything: their lives, families, wealth, and homes and emigrated to support the Cause of Allah. "*O Abu Bakr, what have you left your family?*" the Messenger of Allah ﷺ asked Abu Bakr ﷺ, who replied, "*I have left them Allah and His Messenger.*"[9]

The Ansar sheltered and aided the *Muhajirun*. They took them in, shared their food and homes with them, and helped to establish them in trade or work. The *Ansar* said to the Prophet ﷺ, "*Divide the date palms between us and our (emigrant) brothers.*" He ﷺ said, "*No.*" The *Ansar* said, "*You may spare us garden work (watering and watching the trees) and we will share the fruits with you.*" The *Muhajirun* said, "*We hear and obey.*"[10]

The *Ansar* loved those who immigrated to them, and the *Muhajirun*, appreciative and grateful for the generosity of their brothers, wondered if any reward was left for them after the kindness shown by the *Ansar*.

They said, "*O Messenger of Allah, we have never seen any people more generous when they have much and more consoling when they have little than the people among whom we have stayed. They have shouldered the work and made us share with them the fruits, so much so that we are afraid lest they should take all reward (from Allah in the hereafter).*"

---

[9] Narrated by 'Umar bin Al-Khattab: Sunnan Ad-Darimy, Book of *Zakah* (Obligatory Charity), Hadith no. 1601; similar versions of the Hadith are also reported by At-Tirmidhy (3608) and Abu Dawud (1429).

[10] Narrated by Abu Hurairah: Sahih Al-Bukhary, Book of *Muzara'ah* (Sharecropping), Hadith no. 2157; similar versions of the Hadith are also reported by Al-Bukhary (2518, 3498).

The Prophet ﷺ said, "*No, as long as you supplicate Allah for them and praise them.*"[11]

They lived the kind of community that Allah wants for humanity, warm, friendly, and faith-filled. Well-pleased is Allah ﷻ with them for their great selfless sacrifices and services in His Cause, and well-pleased are they with Him Who promises them both a great reward: ﴾*Those who believed, and emigrated, and strove hard in the Cause of Allah, as well as those who gave (them) asylum and aid – these are the believers in truth; for them is forgiveness and a generous provision.*﴿[12]

3-Covenant of Islamic Alliance

Just as the Prophet ﷺ had forged brotherhood among the believers, he ﷺ formed a covenant whereby he wiped any pre-Islamic grudges between them or any bigoted tribal tendencies. Through it, he ﷺ succeeded in establishing full Islamic unity and uplifted the community from the tribal to the national level. The following are the terms pertaining to the Muslims in the Covenant of Al-Madinah (*Constitution of Al-Madinah*):

In the name of Allah, the Most Merciful, the Ever-Merciful. This is a document by Muhammad, the Prophet ﷺ, between believers and Muslims from Quraish (Emigrants from Makkah) and Yathrib (Residents of Al-Madinah), and those who follow them, join them, and strive with them:

---

[11] Sunnan At-Tirmidhy, Book of *Sifat Al-Qiyamah wa Ar-Raqa'iq wa Al-Wara'*, Hadith no. 2411; similar versions of the Hadith are also reported by Ahmad (12602, 12648).

[12] Translated meanings of Al-Anfal 8: 74.

1. They (the Muslim people regardless of tribes or families) are one *Ummah* (nation), to the exclusion of (other categories of) people.

2. The *Muhajirun* (Emigrants) from the Quraish will continue, according to their established custom, to pay their blood money and ransom their captives. (This is carried out) in accordance with the recognized principles of kindness and justice among the believers. Every tribe of the *Ansar* (Supporters) will continue, according to their established custom, to pay their previous blood money. Every group among them ransoms their captive. (This is carried out) in accordance with the recognized principles of kindness and justice.

3. The believers shall not leave a debtor among them. They shall give him enough for (paying) ransom or blood money, according to what is commonly considered as fair.

4. The God-fearing believers shall be against whoever transgresses from them, or seeks an illegal gift, or (spreads) sin, aggression, or corruption among the believers. Their hands shall all be against him, even if he is the son of one of them.

5. A believer shall not form an alliance with the freedman of (another) believer without his consent.

6. A believer shall not kill a believer (in retaliation) for a disbeliever, nor help a disbeliever against a believer.

7. The protection (given under this constitution in the Name) of Allah is one; the protection granted by the least of them (to a non-Muslim) is binding on all (believers).

8. The believers are supporters of one another, to the exclusion of (other categories of) people.

9. Whoever of the Jews follows us is entitled to support and equality. They shall not be wronged, nor shall one support another against them.

10. The peace of the believers is one (indivisible). No (separate) peace shall be made by a believer separate from another believer when there is fighting in the Cause of Allah, unless it is on the basis of equality and justice among them.

11. Every expedition that fights with us must take turns with one another (in participating).

12. The believers (their bloods are equal) shall mutually and equally defend that which is shed of their blood in the Cause of Allah. The God-fearing believers are under the best and most upright guidance.

13. A *Mushrik*[13] (from Al-Madinah) may not grant asylum to a person from the Quraish or his property; nor shall he intervene for him against a believer.

14. Whoever unjustly kills a believer, and there is evidence of this, shall be killed in requital unless the heir of the killed is satisfied (with blood money).

15. The believers shall all be against him (the killer), and it is unlawful for them to take any action except against him (the killer).

---

[13] One who associates others with Allah in His Divinity or worship.

16. It is unlawful for a believer, who ratifies what is in this document and believes in Allah and the Last Day, to support a heretic or shelter him. Whoever supports him or shelters him, upon him shall be the Curse of Allah and His Anger on the Day of Resurrection, and no repentance or ransom shall be accepted from him.

17. Any matter in which you differ must be referred to Allah ﷻ – and to Muhammad ﷺ.[14]

4-Brotherhood of Believers

Prophet Muhammad ﷺ, the loving big brother of this believing group, did not distinguish himself or others with a special title. The Prophet ﷺ said: "*If I were to have taken a close friend from among my followers, I would have chosen Abu Bakr, but sufficient is the brotherhood and love of Islam.*"[15]

His sublime moral teachings of fraternity, which constitute an integral part of Islam that must be accepted and adhered to, laid down the foundations for a strong and united nation that no longer lived as separate and warring entities, but where each individual became a part of a larger whole, an organ of the one great body of Islam.

---

[14] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Messenger of Allah ﷺ Making Peace With the Jews and the Document He ﷺ Wrote between the Muslims from the *Muhajirun* and the *Ansar*, vol. 2; Safiur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*; First Phase: Building a New Society & The Covenant of Islamic Alliance.

[15] Narrated by Abu Sa'id Al-Khudry: Sahih Al-Bukhary, Book of *Salah*, Hadith no. 446; similar versions of the Hadith are also reported by Al-Bukhary (3381, 3615), Muslim (4390), At-Tirmidhy (3593), and Ahmad (10710).

Imam and Leader, Muhammad ﷺ, exhorted, saying:

- "*The similitude of believers as regards their mutual love, mercy, and sympathy is like that of the body; if any of its organs complains, the whole body calls upon one another (sharing) with (it) sleeplessness and fever.*"[16]

- "*Muslims are like one man; if his eye aches, his whole (body) aches, and if his head aches, his whole (body) aches.*"[17]

- "*A believer to a believer is like the structure, (its parts) enforcing each other,*" and he ﷺ interlaced his fingers.[18]

- "*A Muslim is the brother of a Muslim. He should neither wrong him nor let him down. Whoever attends to the needs of his brother, Allah will attend to his needs. Whoever relieves a Muslim of some distress, Allah will relieve him of one of the distresses of the Day of Resurrection. And whoever covers (the faults of) a Muslim, Allah will cover him on the Day of Resurrection.*"[19]

---

[16] Narrated by An-Nu'man bin Bashir: Sahih Muslim, Book of *Al-Birr Waslah Waladab*, Hadith no. 4685; similar versions of the Hadith are also reported by Al-Bukhary (5552) and Ahmad (17648, 17690, 17706, 18542).

[17] Narrated by An-Nu'man bin Bashir: Sahih Muslim, Book of *Al-Birr Waslah Waladab*, Hadith no. 4687; similar versions of the Hadith are also reported by Muslim (4686) and Ahmad (17632, 17667).

[18] Narrated by Abu Musa: Sahih Al-Bukhary, Book of *Al-Adab*, Hadith no. 5567; similar versions of the Hadith are also reported by Al-Bukhary (459, 2266), Muslim (4684), At-Tirmidhy (1851), An-Nasa'y (2513), and Ahmad (18798).

[19] Narrated by 'Abdullah bin 'Umar: Sahih Al-Bukhary, Book of *Al-Madhalim wa Al-Ghasb* (Grievances and Usurpation), Hadith no. 2262; similar versions of the Hadith are also reported by Al-Bukhary (6437), Muslim (4677), At-Tirmidhy (1346), Abu Dawud (4248), and Ahmad (5103, 5388).

- "*The whole of a Muslim for a Muslim is inviolable: his property, his honor, and his blood. Enough of evil for a person to despise his Muslim brother.*"[20]

- "*Reviling a Muslim is disobedience (to Allah) and fighting him is infidelity.*"[21]

- "*Two Muslims who meet with their swords both, the killer and the killed, are in Hellfire.*" Abu Bakrah ﵁ said, "*O Messenger of Allah, this is (for) the killer; what about the killed?*" The Messenger of Allah ﷺ said, "*He was eager to kill his companion.*"[22]

- "*Do not hate one another; do not envy one another; do not turn your backs on one another. O worshipers of Allah, be brothers.*"[23]

- "*None of you will have faith until he loves for his brother what he loves for himself.*"[24]

---

[20] Narrated by Abu Hurairah: Sunnan Abu Dawud, Book of *Al-Adab*, Hadith no. 4238; similar versions of the Hadith are also reported by At-Tirmidhy (1850) and Ibn Majah (4203).

[21] Narrated by 'Abdullah bin Mas'ud: Sahih Al-Bukhary, Book of *Iman*, Hadith no. 46; similar versions of the Hadith are also reported by Al-Bukhary (5584, 6549), Muslim (97), At-Tirmidhy (1906, 2558, 2559), An-Nasa'y (4036, 4037, 4039, 4040, 4041, 4042, 4043), Ibn Majah (68, 3929), and Ahmad (3465, 3708, 3761, 3916, 3964, 4115, 4162).

[22] Narrated by Abu Bakrah: Sahih Al-Bukhary, Book of *Iman*, Hadith no. 30; similar versions of the Hadith are also reported by Al-Bukhary (6367, 6556), Muslim (5139, 5140, 5741), An-Nasa'y (4048, 4052, 4053, 4054), Abu Dawud (3723), Ibn Majah (3455), and Ahmad (19528, 19543, 195871, 19589, 19613).

[23] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Al-Adab*, Hadith no. 5605; similar versions of the Hadith are also reported by Al-Bukhary (5612), Muslim (4641, 4642), At-Tirmidhy (1858), Abu Dawud (4264), Ahmad (11630, 12230, 12580, 12702, 12875, 13425), and Malik (1411).

- "*You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I guide you to a thing which if you do, you shall love one another? Spread Salam (the greeting of peace: peace be upon you) among you.*"[25]

Little by little, the Prophet ﷺ uplifted the consciousness of the individual out of the cage of the self and self-interest into the spaciousness of love for humanity:

- "*Whoever has food enough for two should seek out a third person (to feed), and whoever has food enough for four should seek out a fifth or a sixth.*"[26]

- "*Whoever has a spare mount, let him give it to someone who does not have a mount; and whoever who has spare provisions, let him give them to someone who does not have provisions.*"[27]

- "*Every act of righteousness is charity, and part of righteousness is to meet your brother with a cheerful face and to pour out from your bucket into the vessel of your brother.*"[28]

---

[24] Narrated by Anas bin Malik: Sahih Al-Bukhary, Book of *Iman*, Hadith no. 12; similar versions of the Hadith are also reported by Muslim (64, 65), At-Tirmidhy (2439), An-Nasa'y (4930, 4931), Ibn Majah (65), Ahmad (12338, 12671, 13138, 13371), and Ad-Darimy (2623).

[25] Narrated by Abu Hurairah: Sahih Muslim, Book of *Iman*, Hadith no. 81; similar versions of the Hadith also reported by At-Tirmidhy (2612), Abu Dawud (4519), Ibn Majah (67, 3682), and Ahmad (8723, 9332, 9788,10027, 10238).

[26] Narrated by Abdur-Rahman bin Abu Bakr: Sahih Al-Bukhary, Book of *Al-Manaqib*, Hadith no. 3316; similar versions of the Hadith are also reported by Al-Bukhary (567), Muslim (3833), and Ahmad (1611, 1619, 1620).

[27] Narrated by Abu Sa'id Al-Khudry: Sahih Muslim Book of *Al-Luqatah* (Lost Found Items), Hadith no. 3258; similar versions of the Hadith are also reported by Abu Dawud (1416) and Ahmad (10863).

- "*Each of you is the mirror of his brother; if he sees some fault in him, he should wipe it away from him.*"[29]

The individual was thus elevated; no longer living alone for oneself, but for all humanity. "*The best of people are those who are most beneficial to people.*"[30]

No longer were efforts selfish and souls materialistic. "*A tree was harming the passersby on a road, which a man cut and laid out of the way, and thereby was admitted into Paradise.*"[31]

Inner conflicts eventually healed. They usually arise from suppressed energy that finds no outlet, but accumulates within and along with it diminishes the scope of action and the value of human experience.

With Islam, they find a natural release from the narrow sphere of human activity or interest, timed life, and the limited world of the self into the vast expanse of the universe.

"*Any Muslim who plants a seedling from which a human, an animal, or a bird eats, it is for him a charitable deed (of ongoing reward) until the Day of Resurrection.*"[32]

---

[28] Narrated by Jabir bin 'Abdullah: Sunnan At-Tirmidhy, Book of *Al-Birr Waslah*, Hadith no. 1893; similar versions of the Hadith are also reported by Ahmad (14182, 14348).

[29] Narrated by Abu Hurairah: Sunnan At-Tirmidhy, Book of *Al-Birr Waslah*, Hadith no. 1852; a similar version is also reported by Abu Dawud (4272).

[30] Narrated by Jabir: Al-Muttaqi Al-Hindi, *Kanz Al-'Ummal fi Sunnan Al-Aqwal wa Al-Af'al*, Hadith no. 43036.

[31] Narrated by Abu Hurairah: Musnad Ahmad, Book of *Al-Mukthrin min As-Sahabh*, Hadith no. 7696; similar versions of the Hadith are also reported by Ahmad (7505, 8142, 8164, 8878, 9010, 9292, 9899, 10028, 10335, 10476), Al-Bukhary (615, 2292), Muslim (3538, 4743, 4744, 4745, 4746), At-Tirmidhy (1881), Abu Dawud (4565), Ibn Majah (3872), and Malik (269).

Thus was impressed upon minds the reality of life being a means, not an end. As such, there was no time to waste on race or class conflicts with such high aims and collective goals awaiting all[33]. ﴿*Let there arise from you a nation inviting to good, enjoining what is right, and forbidding what is wrong. And it is they who are the successful.*﴾[34]

5-Role of Love

The Prophet ﷺ perfectly understood the role love can play in building nations and societies. He ﷺ knew that love is the highest good, activating the purest energy, when purely directed to Allah, for His Sake, and firmly rooted in the nexus of any relationships between Muslims, whereby all difficulties are removed and greatest harvests are reaped.

He ﷺ said, "*Among the Servants of Allah are people, neither prophets nor martyrs, who will be coveted by prophets and martyrs on the Day of Resurrection for their status with Allah, the Most High.*"

They said, "*O Messenger of Allah, tell us who are they?*"

He ﷺ said, "*People who loved one another through love of Allah, not for mutual kinship or material benefits. By Allah, their faces are light and they are on light. They will not fear when people fear and will not grieve when people grieve.*"

---

[32] Narrated by Anas bin Malik: Sahih Muslim, Book of *Muzara'ah*, Hadith no. 2903; similar versions of the Hadith are also reported by Muslim (2900, 2901, 2902), Ahmad (14668), and Ad-Darimy (2496).

[33] "Brotherhood of the Believers" is adapted from Sayyid Qutb, *As-Salam Al-'Alami wa Al-Islam* (Universal Peace and Islam), chapter of Social Peace, under the subtitle of High Aims of Life, Dar Al-Shorouk.

[34] Translated meanings of Al-'Imran 3: 104.

He ﷺ then recited the *Ayah*[35]: ﴿*Verily, the Awliya' (pious servants) of Allah, no fear shall come upon them nor shall they grieve.*﴾[36]

Therefore, the Prophet ﷺ never let a chance pass by without advocating brotherly love and commanding the Muslims to announce it for one another, to open hearts and spread love and peace among the ranks of the *Ummah*.[37]

The Prophet ﷺ said, "*If a man loves his brother, let him tell him that he loves him.*"[38]

A man was in the company of the Prophet ﷺ when another man passed by him, so he said, "*O Messenger of Allah, I love this man.*" The Prophet ﷺ asked, "*Have you told him?*" He said, "*No.*" He ﷺ said, "*Tell him.*" He caught up with him and said, "*I love you for the Sake of Allah.*" He replied, "*May He, for Whose sake you love me, love you.*"[39]

---

[35] Narrated by 'Umar bin Al-Khattab: Sunnan Abu Dawud, Book of *Buyu*' (Transactions), Hadith no. 3060.

[36] Translated meanings of Yunus 10: 62.

[37] Adapted from Dr Muhammad Ali Al-Hashimi, *Love for the Sake of Allah Builds Societies and Nations*, Gulf Times Newspaper.

[38] Narrated by Al-Miqdam bin Ma'di Karib: Sunnan Abu Dawud, Book of *Al-Adab*, Hadith no. 4459; a similar version of the Hadith is also reported by Ahmad (16543).

[39] Narrated by Anas bin Malik: Sunnan Abu Dawud, Book of *Al-Adab*, Hadith no. 4460; similar versions of the Hadith are also reported by Ahmad (11980, 12056, 13046).

Third Cornerstone:
Binding Muslims to Non-Muslims

1-Covenant with the Jews of Al-Madinah

After the Messenger of Allah ﷺ firmly established the foundations of the rising Muslim Ummah and its new society based on religious, political, and administrative unity, he ﷺ commenced the regulation of relations with non-Muslims to ensure peace, security, happiness, and welfare for all citizens.

He ﷺ passed laws of tolerance and forgiveness towards minorities that had been previously unseen in the world at that time, which was full of bigotry and controlled by individual and ethnic interests.

The closest people to Al-Madinah at that time were the Jews.

The Prophet ﷺ made a covenant with the Jews, who, although they harbored enmity towards Muslims, still had not showed any opposition or hostility. He ﷺ secured the rights of the Jewish minority by granting them full citizenship and freedom to practice their religion, manage their estates and participate in defense, while putting a strong emphasis on the consequences of committing treason, crime, or corruption.

He ﷺ extended the right of protection, security, peace, and justice not only to the Jews who lived in Al-Madinah, but also to the allies of Jews who were non-Muslims.

The following are the terms pertaining to the Jews in the Covenant of Al-Madinah:

1. The Jews of Banu ‘Awf are one community with the believers. To the Jews their religion and to the Muslims their religion. This applies to their freedmen and to themselves with the exception of anyone who acts unjustly and sinfully; for he harms only himself and his household.

2. To the Jews of Banu An-Najjar, the Jews of Banu Jusham, the Jews of Banu Al-Aws, and the Jews of Banu Tha‘labah (applies) the like of what applies to the Jews of Banu ‘Awf, with the exception of anyone who acts unjustly and sinfully; for he harms only himself and his household.

3. Jafnah are a sect of Tha‘labah. They are (treated) like them.

4. To Banu Ash-Shutaybah (applies) the like of what applies to the Jews of Banu ‘Awf. Righteousness without iniquity (is demanded).

5. The freedmen of Tha‘labah are (treated) like them.

6. The allies of the Jews are (treated) like them.

7. No one of them may go out (of Al-Madinah) except with the permission of Muhammad ﷺ.

8. The Jews must bear their expenses, and the Muslims must bear their expenses.

9. They are bound to help one another against whoever wages war against the people of this document (pact).

10. Among them shall be (mutual) advice and consultation; righteousness without iniquity.

11. A person (on either side of this pact) will not be made answerable for (the wrongs of) his ally.

12. Help shall be given to the wronged.

13. The Jews shall contribute to the expenditure (of defending Al-Madinah) as long as they are fighting together with them.

14. The valley of Yathrib is inviolable for the people of this document.

15. A stranger who has been granted asylum (by anyone party to this pact) will be (treated) as his host (who gave him asylum), unharmed as long as he commits no crime.

16. A woman shall be granted asylum only with the consent of her family.

17. Should any incident or quarrel arise between the people of this document and it is to be feared lest it should cause trouble, it must be referred to Allah ﷻ and to Muhammad, the Messenger of Allah ﷺ. Allah sides with what is nearest to piety and righteousness in (fulfilling) this document.

18. No asylum shall be granted to the Quraish or to those who support them.

19. They (Muslims and Jews) shall help one another against those who attack Yathrib.

20. If they (the Jews) are called (by Muslims) to make peace (with enemies) and maintain it, they must do so; and if they (the Jews) make a similar demand, it shall be incumbent upon the believers, except in the case of those who wage war on account of religion.

21. Every party (to the pact) shall be responsible for their portion, from their side that is facing them.

22. This document will not protect an oppressor or a sinner.

23. Anyone who goes out of Al-Madinah shall be safe, and anyone who stays in it shall be safe, except for one who acts unjustly or sinfully.

Verily, Allah is the Protector of those who act righteously and fear Him, and Muhammad is the Messenger of Allah ﷺ.[1]

---

[1] Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Messenger of Allah ﷺ Making Peace With the Jews and the Document He ﷺ Wrote between the Muslims from the *Muhajirun* and the *Ansar*, vol. 2; Safiur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Treaty with the Jews.

On One Ship

Those abiding by Allah's Laws in comparison to those who violate them are like people who drew lots for their seats on a ship. Some of them got seats on the upper deck and some on the lower. When the ones below needed water, they had to go to the upper deck to get it (which troubled those on the upper deck), so they said, "Let us make a hole in our part of the ship to get water and save those above us from trouble." If the people on the upper deck allow them to do what they have suggested, everyone on the ship will drown; but if they prevent them, all the people will be safe.[1]

The whole community, as the Prophet ﷺ depicts it, is this one ship on board which are the good and the evil, the heedful and the heedless, and it is carrying them all towards one destination. Its safety and stability amid the restless waves are bound by the awareness of every person to their own and others' duties and the consequences of their own and others' actions.

Most people forget this reality… the ship of life or community. They imagine that they stand firm on a stable land that nothing can shake or cause them to perish, and therefore they sin and transgress.

The Prophet ﷺ, fully aware of their heedlessness, warns them using this analogy of a ship that is affected by its passengers, who must pay attention to every step taken on board for their own safety and the safety of others.

---

[1] Narrated by An-Nu'man bin Bashir: Sahih Al-Bukhary, Book of Partnership, Hadith no. 2313; similar versions of the Hadith are also reported by Al-Bukhary (2489), At-Tirmidhy (2099), and Ahmad (17638, 17647, 17653, 17685).

Everything one does as an individual affects the whole. An individual is not just one person free to do as they please without legal or moral authority – just a drop in the ocean – for a drop of poison can cause the death of the body. [2]

The upper deck passengers, the righteous who live within the bounds of Allah's Law, will go down with the lower deck passengers, the sinners who violate Allah's Law, if they sit idly by while they are being violated. That is, if they allow them to make a hole and do not prevent it. The ship with a hole will drown them all. ﴾*And fear a trial which will not strike those of you who do wrong exclusively (but it may afflict all – the good and the bad), and know that Allah is Severe in punishment.*﴿[3]

The law of the Prophet's new righteous world forbids passivity and inaction. Evil is to be resisted; injustice is to be removed; and truth is to be spoken. "*Anyone of you who sees something evil, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of faith.*"[4] Anything less is no faith.

"*By the One in Whose Hand is my soul, you will enjoin righteousness and forbid evil, or Allah is on the verge of sending a punishment upon you from Him, then you will supplicate to Him, but He will not answer your supplication.*"[5]

---

[2] Adapted from Muhammad Qutb, *Qabasat min Ar-Rasul* (Gleams from the Messenger ﷺ), chapter of Ship of Community, Dar Al-Shorouk.
[3] Translated meanings of Al-Anfal 8: 25.
[4] Narrated by Abu Sa'id Al-Khudri: Sahih Muslim, Book of *Iman*, Hadith no. 70.
[5] Narrated by Hudhaifah bin Al-Yaman: Sunnan At-Tirmidhy, Book of *Al-Fitan* (Trials), Hadith no. 2095.

Free People

I am teaching you words:

> *Guard (the Commands and Prohibitions of) Allah, He will guard you.*
>
> *Guard (the Rights of) Allah, you will find Him before you.*
>
> *When you ask, ask Allah.*
>
> *When you seek help, seek it from Allah.*
>
> *Know that if people gather together to benefit you with something, they will not benefit you except with something that Allah has destined for you.*
>
> *And if they gather together to harm you with something, they will not harm you except with something that Allah has destined for you.*
>
> *The pens have been lifted and the pages have dried.*[1]

This is the human dignity that Prophet Muhammad ﷺ protected and fought for. In word and action, he ﷺ broke all idols within the heart[2] to liberate souls.

You belong to Allah Alone, and to Him you shall return. No one has power over you. ﴾*All power belongs to Allah.*﴿[3]

---

[1] That is, the pens inscribing fate have ceased writing; all destinies are already inscribed and decided. Narrated by Ibn 'Abbas: Sunnan At-Tirmidhy, Book of *Sifat Al-Qiyamah wa Ar-Raqa'iq wa Al-Wara'*, Hadith no. 2440; similar versions of the Hadith are also reported by Ahmad (2537, 2627, 2666).

[2] All forms of material or spiritual bondage, not just images worshiped as gods.

[3] Translated meanings of Al-Baqarah 2: 165.

No one can forgive your sins.
Benefit or harm you.
Cause you to die or live.
Provide for you from the heavens or the earth.

No one can except your Creator ﷻ: ﴾*To Allah belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides Allah any protector or helper.*﴿[4]

Other than Him are helpless beings: ﴾*They have taken besides Him gods that create nothing, while they are created, and possess not for themselves any harm or benefit, and possess not (power to cause) death or life or resurrection.*﴿[5]

He ﷻ Alone hears. He ﷻ Alone responds: ﴾*Verily, those on whom you call besides Allah cannot create (even) a fly, even though they gather together for the purpose. And if the fly snatched away a thing from them, they would have no power to recover it from the fly. Weak are (both) the seeker and the sought.*﴿[6]

Prophet Muhammad ﷺ instilled these beliefs, which have the power of freeing and purifying the souls from any form of *Shirk* that may pressure people into subjugation to, fear of, or hope in someone or something other than Allah.

It is forbidden to lower, humble, or demean oneself. "*Anyone who sits before a rich man and humbles himself before him for some worldly gain, one-third of his religion is forfeited.*"[7]

---

[4] Translated meanings of At-Tawbah 9: 116.
[5] Translated meanings of Al-Furqan 25: 3.
[6] Translated meanings of Al-Hajj 22: 73.
[7] Reported by At-Tabarani in *As-Saghir* and Al-Baihaqi in *Shu'ab Al-Iman*.

Any burdens, confessions, or needs should be poured out, in private without mediators, to the Sole Source of Support:

- "*Ask Allah of His Bounty. Truly, Allah* ﷻ *loves to be asked.*"[8]

- "*Let each of you ask his Lord all his needs, even ask (to mend) the straps of his shoes when torn.*"[9]

- "*If only you rely on Allah with due reliance, He will provide you with sustenance as He provides birds. They go forth hungry in the morning and return satisfied in the afternoon.*"[10]

- "*Any servant who says every morning and evening, 'In the name of Allah with Whose Name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing' nothing will harm them.*"[11]

- "*Shall I teach you a word which is one of the treasures of Paradise: There is neither might nor power except with Allah.*"[12]

---

[8] Narrated by 'Abdullah bin Mas'ud: Sunnan At-Tirmidhy, Book of *Ad-Da'wat* (Supplications), Hadith no. 3494.

[9] Narrated by Anas bin Malik: Sunnan At-Tirmidhy, Book of *Ad-Da'wat*, Hadith no. 3536.

[10] Narrated by 'Umar bin Al-Khattab: Sunnan At-Tirmidhy, Book of *Az-Zuhd* (Renunciation), Hadith no. 2266; similar versions of the Hadith are also reported by Ibn Majah (4154) and Ahmad (200, 348).

[11] Narrated by 'Uthman bin 'Affan: Sunnan At-Tirmidhy, Book of *Ad-Da'wat*, Hadith no. 3310; a similar version is also reported by Ibn Majah (3859).

[12] Narrated by Abu Musa: Sahih Al-Bukhary: Book of *Al-Qadar* (Predestination), Hadith no. 6120; similar versions of the Hadith are also reported by Al-Bukhary (2770, 3883, 5905, 5930, 6838) and Muslim (4873, 4874, 4875).

The Messenger of Allah ﷺ entered the *Masjid* one day where he ﷺ saw there a man from the *Ansar* called Abu Umamah ؓ.

He ﷺ said, "*What is the matter that I see you sitting in the Masjid at a time other than Salah time?*"

Abu Umamah said, "*Worries and debts I am burdened with, O Messenger of Allah.*"

He ﷺ said, "*Shall I teach you words which, when you say them, Allah will remove your worry and settle your debt?*"

Abu Umamah said, "*Yes, O Messenger of Allah.*"

He ﷺ said, "*Say in the morning and evening, 'O Allah, I seek refuge in You from anxiety and grief. I seek refuge in You from inability and sloth. I seek refuge in You from cowardice and miserliness. And I seek refuge in You from being overcome by debt or subjugated by men.*'"

Abu Umamah said, "*I did that and Allah removed my worry and settled my debt.*"[13]

Filled with these feelings of closeness, reliance, and support, the followers of Muhammad ﷺ lived in this New World free, with no fear of – or for – anything. People who bowed to Allah ﷻ with humility and stood with their heads raised before everything else.

﴿*It is You we worship and You we ask for help.*﴾[14]

---

[13] Abu Sa'id Al-Khudry: Sunnan Abu Dawud, Book of *Salah*, Hadith no. 1330.
[14] Translated meanings of Al-Fatihah 1: 3.

Plant It

If the Last Hour comes while one of you has a palm seedling in his hand, which he can plant before it falls, let him plant it. [1]

The palm seedling will only bear fruit years later when the Day of Judgment is imminent, but the order of Prophet Muhammad ﷺ is: *Plant it.*

It is not: Repent! Pray! Ask forgiveness! Rather, *Plant it.*

This is simple, yet teaches the whole law of Islam.

There are not two different paths, one for this world and another for the hereafter. Nor a path for the hereafter called "*Worship*" and another for this world called "*Work*."

There is only one path leading to both and connecting them together. One path – its beginning in this world and its end in the hereafter. A path on which worship is nothing different from work; where both are one thing in the sight of Islam, moving along side by side.

Once they meet and merge into one, the same thing happens inside the soul and the inner conflict over divergent goals is solved. With them united, life is no longer divided into worship and work – nor the individual into body and soul, nor one's aims into practical and abstract, realistic and idealistic – for every deed becomes in itself an act of worship and a means of approaching Allah ﷻ.

---

[1] Narrated by Anas bin Malik: Musnad Ahmad, Book of *Al-Mukthrin*, Hadith no. 12512; a similar version is also reported by Ahmad (12435).

"*Every utterance of glorification (Glory be to Allah) is an act of charity (good deed); every utterance of magnification (Allah is the Greatest) is an act of charity; every utterance of praise (All praise be to Allah) is an act of charity; every declaration of the Oneness of Allah (There is no god but Allah) is an act of charity; enjoinment of good is an act of charity; forbiddance of evil is an act of charity; and the marital sexual intercourse one of you have is an act of charity.*"

The Companions asked, "*O Messenger of Allah, is there a reward for one of us when he satisfies his desire?*"

He ﷺ said, "*Tell me, if he were to place it in that which is forbidden, would it not be a sin on him? Similarly, when he places it in that which is lawful, he will have a reward.*"[2]

With his sincere push to work and persistence in it, the Prophet ﷺ teaches that there is no room for despair.

Take action, work, plant, have faith to the last moment.

Working to the last moment of life must not stop because of despair of the results. All obstacles, impossibilities, or fears have no weight and must not prevent action.

Exert the effort, and leave to Allah how and when its fruits will be picked up.

Exert it with complete faith; that is your duty and mission and there they end – at planting the seedling in the land, not picking up the fruits.

---

[2] Narrated by Abu Dharr: Sahih Muslim, Book of *Zakah*, Hadith no. 1674; similar versions are also reported by Ahmad (20457, 20496, 20508, 20568).

This was the way of the Prophet ﷺ.

He ﷺ always planted the seedling, even without knowing what would happen moments later.

The Quraish might conspire against him and kill him.

He ﷺ, along with the believers, might die of hunger under their merciless siege.

Their evil hands may catch him while trying to reach the cave.

But despite all hardships, he ﷺ always planted the seedling, giving it all the needed care until Allah willed for it to yield fruit.

This is the way of this New World of Muhammad ﷺ.

Any hand holding a seedling should plant it.

How will it grow amid destructive storms?

Or evil besetting it?

Do not ask.

It is not your task.

Plant it, and rest confident in the Hands you entrusted it to.[3]

---

[3] Adapted from Muhammad Qutb, *Qabasat min Ar-Rasul*, chapter of Plant It, Dar Al-Shorouk.

Writing to Kings

With trustful hands scattering the good seeds on the land, the Prophet of Mercy ﷺ started to invite kings and emperors: Chosroes, Heraclius, Negus, and every king, to the King of all kings.

In his letter to Negus, the Messenger of Allah ﷺ wrote[1]:

In the Name of Allah, the Most Merciful, the Ever-Merciful. From Muhammad, the Messenger of Allah, to Negus the great of Abyssinia. Peace be upon him who follows guidance. Then after:

I praise to you Allah, other than Whom there is no god, the King, the Holy, the One Free from all imperfection, the Giver of security, the Watcher over His creatures. I testify that 'Isa (Jesus), the son of Maryam (Mary), is Allah's (created) soul and His Word ("Be!" - and he was) which He bestowed on Maryam, the virgin, the good, the chaste. So she conceived 'Isa from the soul created and breathed by Him, as He created Adam with His Hand. I am inviting to Allah, Alone, Who has no partner, and to adherence to His obedience; that you follow me and believe in what has come to me, for I am the Messenger of Allah. I am inviting you and your soldiers to Allah, the Exalted and the Glorious. I have announced (the Message) and advised, so accept my advice. Peace be upon him who follows guidance.

---

[1] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Writing to Kings and Emirs; a similar narration is also reported by Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, Writing to Kings and Other Sovereigns, vol. 2.

In his letter to Muqawqas, the Messenger ﷺ wrote[2]:

In the Name of Allah, the Most Merciful, the Ever-Merciful. From Muhammad, the Slave of Allah and His Messenger, to Muqawqas the great of the Copts. Peace be upon him who follows guidance. Then after:

I am inviting you with the Call of Islam. Submit yourself (to Allah), you will be safe. Submit yourself (to Allah), Allah will give you your reward twice over. But if you turn away, upon you shall rest the sin of the Copts. ﴿"O people of the Scripture, come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say, 'Bear witness that we are Muslims (i.e. we submit to Allah).'"﴾[3]

In his letter to Chosroes, the Messenger of Allah ﷺ wrote[4]:

In the Name of Allah, the Most Merciful, the Ever-Merciful. From Muhammad, the Messenger of Allah, to Chosroes the great of Persia. Peace be upon him who follows guidance, believes in Allah and His Messenger, and testifies that there is no god but Allah Alone, with no partners or associates, and that Muhammad is His Servant and His Messenger. I am inviting you with the Call of Allah; for I am the Messenger of Allah to all mankind, to warn whoever is alive and justify the word against the disbelievers. Submit yourself (to Allah), you will be safe. But if you turn away, upon you shall rest the sin of the Magi.

---

[2] Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, Writing to Muqawqas the King of Egypt, vol. 2.
[3] Translated meanings of Al-'Imran 3: 64.
[4] Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*, Writing to Kings and Other Sovereigns, vol. 2.

In his letter to Heraclius, the Messenger of Allah ﷺ wrote[5]:

In the Name of Allah, the Most Merciful, the Ever-Merciful. From Muhammad, the Slave of Allah and His Messenger, to Heraclius the great of Byzantium. Peace be upon him who follows guidance. Then after:

I am inviting you with the Call of Islam. Submit yourself (to Allah), you will be safe. Submit yourself (to Allah), Allah will give you your reward twice over. But if you turn away, upon you shall rest the sin of the Arisiyin (all your subjects). ﴿"O people of the Scripture, come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say, 'Bear witness that we are Muslims (i.e. we submit to Allah).'"﴾

After reading the letter, Heraclius ordered to seek for him any of his people (Arabs of the Quraish tribe) present there, to ask them about the Messenger of Allah ﷺ.

At that time Abu Sufyan bin Harb رضي الله عنه was in Syria along with some men from the Quraish, who had come as merchants during the truce that had been concluded between the Messenger of Allah ﷺ and the infidels of Quraish.

Heraclius's messenger found them somewhere in Syria and set out with Abu Sufyan and his companions until they reached Iliya.

---

[5] Narrated by 'Abdullah bin 'Abbas: Sahih Al-Bukhary, Book of *Al-Jihad wa Al-Siyar*, Hadith no. 2723; similar versions of the Hadith are also reported by Al-Bukhary (6, 4188, 5790), Muslim (3322), At-Tirmidhy (2641), Abu Dawud (4470), and Ahmad (2252).

They were admitted into Heraclius's court to find him sitting in his royal council, wearing a crown and surrounded by the senior Roman dignitaries.

Heraclius said to his translator, "*Ask them who among them is the nearest relative to this man who claims to be a prophet.*"

Abu Sufyan said, "*I am the nearest relative to him.*"

Heraclius asked, "*How close is the relationship between you and him?*"

I (Abu Sufyan) replied, "*He is my cousin,*" and on that day there was none of Banu 'Abd Manaf in the caravan except myself.

Heraclius said, "*Let him approach.*"

He then gave orders, and my companions were made to stand behind my back, near my shoulder. He then said to his translator, "*Tell his companions that I am going to ask this man (Abu Sufyan) about the man who claims to be a prophet. If he lies, they must contradict him.*"

By Allah, had it not been for the shame on that day that my companions would impute falsehood to me, I would have lied to him when he asked me about him. But I was ashamed lest lying should be imputed to me. So I told the truth about him.

He then said to his translator, "*Ask him what kind of lineage he has among you.*"

I replied, "*He is of noble lineage (family) among us.*"

He said, "*Has anybody else among you ever claimed the same before him (i.e. prophethood)?*"

I replied, "*No.*"

He said, "*Have you ever accused him of lying before he claimed what he claimed?*"

I replied, "*No.*"

He said, "*Were any of his forefathers a king?*"

I replied, "*No.*"

He said, "*Do the notables among people follow him or the weak?*"

I replied, "*Rather, the weak among them.*"

He said, "*Are they increasing or decreasing?*"

I replied, "*They are increasing.*"

He said, "*Does anyone renounce their religion (i.e. Islam) after embracing it, being displeased with it?*"

I replied, "*No.*"

He said, "*Does he (Muhammad) betray?*"

I replied, "*No, but we are now in a truce with him and we are afraid lest he should betray us.*"

I was not able to interpolate into my speech a word other than this with which to disparage him without being afraid of it being imputed to me (as a lie).

Heraclius then asked, "*Have you fought him or has he fought you?*"

I replied, "*Yes.*"

He said, "*What was the outcome of his battles and your battles?*"

I replied, "*Ups and downs (i.e. alternate victory and defeat); one time he defeats us and the other we defeat him.*"

He said, "*What does he order you to do?*"

I said, "*He orders us to worship Allah Alone and associate nothing with Him, and forbid us from worshiping what (the idols) our forefathers used to worship. And he orders us to offer prayer, give charity, be chaste, keep our promises, and return trust.*"

After I had said this to him, Heraclius asked his translator to tell me the following:

I asked you about his lineage among you and you said that he is of noble lineage. Similarly, all the messengers are sent from the noblest lineage among their people.

I asked you whether anybody else among you had claimed such a thing before him, and you said, "*No.*" If someone else among you had claimed such a thing before him, I would have thought that this was a man following a claim alleged before him.

I asked you whether you have ever accused him of lying before saying what he said, and you said, "*No.*" Therefore, I learned that he could not abstain from lying to people and then lie to Allah.

I asked you whether any of his forefathers had been a king and you said, "*No*." Had any of his forefathers been a king, I would have thought that this man was seeking the kingship of his forefathers.

I asked you whether the notables among people followed him or the weak, and you replied that it was the weak among them who followed him. These are the followers of the messengers.

I asked you whether his followers were increasing or decreasing. You said that they were increasing. And so is faith until it is perfected.

I asked you whether anyone renounced their religion (i.e. Islam) after embracing it, being displeased with it, and you said, "*No*." Such is faith when its cheerfulness blends into the hearts; none can be displeased with it.

I asked you whether he was a betrayer, and you said, "*No*." Similarly, messengers never betray.

I asked you whether you fought him and he fought you. You replied that he did, and that the battles between you and him were alternate victory and defeat; one time he defeated you and the other you defeated him. Indeed, such are the messengers. They were afflicted with trials and the ultimate victory was always theirs.

Then I asked you what he ordered you to do. You said that he ordered you to worship Allah Alone and associate nothing with Him, and forbade you from worshiping what your forefathers used to worship. He ordered you to offer prayer,

speak the truth, be chaste, keep your promises, and return trust. These are really the attributes of a prophet.

I knew (from the Scriptures) that he was going to appear, but I never thought that he would be from among you (Arabs). If what you have said is true, he will very soon own the place under my feet (i.e. his dominion would extend to this place that is under my feet). Had I any hope that I would reach him, I would go through troubles to meet him. And were I with him, I would certainly wash his feet.[6]

Heraclius wrote a letter to his friend in Rome who was his peer in knowledge, and then left for Homs. It was not long before he received an answer to his letter from his friend who concurred with him regarding the emergence of the (awaited) Prophet ﷺ, and the fact that he was a Prophet.

Heraclius notified all the chiefs of the Romans that they should assemble in his palace at Homs. He ordered that all the doors of his palace be closed. Then he came out and said, *"O Romans! If you wish success, right guidance, and permanence of your empire, swear allegiance to this prophet."*

On hearing the words of Heraclius, they rushed towards the doors of the palace like onagers, but found them closed. When Heraclius saw their aversion (to Islam) and despaired of their faith (in Islam), he commanded that they should be brought back.

---

[6] Narrated by 'Abdullah bin 'Abbas: Sahih Al-Bukhary, Book of *Al-Jihad wa Al-Siyar*, Hadith no. 2723; similar versions of the Hadith are also reported by Al-Bukhary (6, 4188), Muslim (3322), and Ahmad (2252).

(When they returned) he said, *"What I have said earlier was just to test the strength of your adherence to your religion, and I have seen it."* They prostrated before him and became pleased with him.[7]

The Emperor of the Roman Empire asked precise questions about Prophet Muhammad ﷺ and through the answers he realized his truthfulness, but his retinue shunned Islam. They said, *"Are you calling us to leave Christianity and become slaves to a Bedouin coming from Hejaz!"*[8]

Thus, bigotry and love of sovereignty prevailed over pursuance of truth, and religion was bartered away for worldly life.

---

[7] Sahih Al-Bukhary, Book of *Bid' Al-Wahy*, Hadith no. 6; a similar version of the Hadith is also reported by Al-Bukhary (4188).
[8] Transmitted by At-Tunukhy: Musnad Ahmad, Book of *Makkans*, Hadith no. 15100.

Hindering the Path

That callers to Islam can freely convey the message to people, and people can then choose whether or not to embrace Islam is an uncompromisable matter.

People must be given a fair chance to understand what Islam is inviting them to. But to have the callers to Islam beheaded and thick walls erected against them is what Islam will resist by force.

Let the different creeds express themselves, to either attract people or they turn away. This request of Islam was given an armed reply.

Al-Harith bin 'Umair Al-Azdi ﷺ was sent with a letter from the Messenger ﷺ to the ruler of Busra. On his way to the village of Mu'tah he was intercepted by Sharhabil bin 'Amr Al-Ghassani, the governor of Al-Balqa' under Heraclius. Al-Harith was tied up and beheaded.

Killing envoys and messengers was regarded as one of the most heinous crimes, tantamount to a declaration of war. The Prophet ﷺ, greatly distressed by the news, prepared a large Muslim army of three thousand men, never before mobilized on such a scale except in the Battle of *Al-Ahzab* (Confederates).

Heraclius, on the other hand, mobilized one hundred thousand Roman warriors, who were reinforced by another one hundred thousand men who joined the Roman troops from Lakham, Judham, Balqain, Bahra', and Bala.

The Messenger of Allah ﷺ appointed Zaid bin Harith ؓ in command of the army, saying: "*If Zaid is killed, then Ja'far (should take over). If Ja'far is killed, then 'Abdullah bin Rawaha.*"[1]

The Messenger of Allah ﷺ commanded them to go to Mu'tah, where Al-Harith bin 'Umair ؓ was killed. They should first invite the people there to Islam. If they responded, they should accept that from them and should refrain from fighting them; but if they refused, they should seek the Help of Allah and fight them. He ﷺ said to them, "*Fight in the Name of Allah and in the Cause of Allah, those who disbelieve in Allah, but do not betray, do not embezzle (booty), do not kill a child, or a woman, or a decrepit old man, or a recluse in a hermitage. Do not cut down a palm or a tree. And do not destroy a building.*"

At Mu'tah the two parties encountered one another and the hard battle started. Three thousand men facing the attacks of two hundred thousand warriors, far better equipped than them. It was certainly one of the most amazing battles ever witnessed; but believers are never granted victory because of number, force, or military supplies… only by their power of faith and the righteousness of their cause.

This was how Allah ﷻ willed the battle to run its course: A large disbelieving party against a small believing one, to teach the difference between two views and assessments of the causes of victory and defeat.

---

[1] Sahih Al-Bukhary, Book of *Al-Magazi*, Hadith no. 3928; similar versions of the Hadith are also reported by Al-Bukhary (3927) and Ahmad (1659, 2203, 21509, 21523).

Faith triumphed over numbers, equipment, and munitions in order for people to understand that victory is granted through the power of true faith, not arms and supplies. The holders of true faith must strive and go into the battle without waiting to be equal in material visible forces, for at their side stands a superior power that far outweighs any numbers.[2]

Twelve Muslim men were martyred on that day. The casualties among the Romans were unknown; details of the battle point to a large number. The Muslim army returned with insignificant losses.

Mu'tah won Muslims a great reputation and had a great impact on the Arabs all over Arabia, who were struck with amazement. The Romans were the largest and mightiest power on the face of the earth; for this small Muslim army to face this huge force and return with minimal loss was nothing less than a miracle. It ascertained for the Arabs that the Muslims were backed and supported by Allah ﷻ, and their Companion was truly the Messenger of Allah ﷺ.

After this battle hostile tribes like Sulaim, Ashja', Ghatfan, Dhubian, and others that had kept revolting against Muslims, embraced Islam. It also ushered in the downfall of the Roman Empire, the most powerful military force that occupied Egypt, Syria, Iraq, and other lands and kept a tight grip over the Arab people for centuries. [3]

---

[2] Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Anfal [8: 8].

[3] Details of Mu'tah: Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, The Battle of Mu'tah; Muhammad Al-Ghazali, *Fiqh As-Sirah*, Tabuk.

Divine Victory

The Roman church did not welcome this new atmosphere.

The church could not abide having a different opinion regarding even minor issues living by its side. How could it then allow the existence of a religion that denies the authority of its men?

A religion that does not see any mediators between the servants and their Lord?

Islam also refutes the redemption creed upon which the religion the church preaches is founded. Islam bases recompense on man's deeds alone. ﴾*That no bearer of burden (sins) shall bear the burden of another. And that man will have nothing but what he strives for.*﴿[1]

It also negates the concept of partnership with Godhead, for the universe has only One God, and to Him submit 'Isa (Jesus) and his mother (peace be upon them). ﴾*Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together? And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things.*﴿[2]

---

[1] Translated meanings of An-Najm 53: 38-39.

[2] Translated meanings of Al-Ma'idah 5: 17.

Therefore, the Romans judged that they must aim a fatal blow at Islam, to the north of the Peninsula, that would force it back to where it came from, and close against it the borders to prevent its escape from there.[3]

Amid this enmity and warfare against Islam were revealed the *Ayat* calling for fighting against those from the People of the Scripture who disbelieved, hindered people from the Path of Allah ﷻ, and warred against His Religion until they yielded and entered into a covenant with Muslims, whereby they would be granted the rights of *Dhimmis* (the protected or covenanted people) after paying *Jizyah* (tribute):

﴿*Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.*

And the Jews say, "Uzair (Ezra) is the son of Allah,' and the Christians say, 'Messiah is the son of Allah.' That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!

They have taken their rabbis and monks as lords besides Allah[4]*, and (also) the Messiah, the son of Maryam (Mary). And they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him.*

---

[3] Excerpted from Muhammad Al-Ghazali, *Fiqh As-Sirah*, Tabuk.

[4] Ibn Kathir reported in his interpretation of this *Ayah* that 'Ady (who was a Christian before Islam) رضي الله عنه said, "*They did not worship them (rabbis and monks).*" The Prophet ﷺ said, "*Yes (they did). They (rabbis and monks) forbade them what is lawful and allowed them what is unlawful and they followed them. This is how they worshiped them.*"

They want to extinguish the light of Allah with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate it.

It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though they who associate others with Allah hate it.﴾[5]

Other *Ayat* were revealed, encouraging and arousing the enthusiasm of the Muslims in their struggle against those oppressive regimes that wanted to extinguish the light of Islam and blockade the way to it:

﴿*O you who believe! What is the matter with you that, when you are asked to march forth in the Cause of Allah, you cling heavily to the earth? Are you pleased with the life of this world rather than the hereafter? But little is the enjoyment of the life of this world compared to the hereafter.*﴾[6]

Marching Onwards

Heraclius could not ignore the great success that the Battle of Mu'tah had brought to the Muslims, and the diverse Arab tribes that now aspired to break free from him, gain their independence, and ally with the Muslims.

It was a real danger marching towards his borders, threatening the Levantine borderlands adjacent to the Arabs. He decided that the power of the Muslims must be smashed before it grew into an irrepressible danger.

---

[5] Translated meanings of At-Tawbah 9: 29-33.
[6] Translated meanings of At-Tawbah 9: 38.

Motivated by these fears, barely a year had passed after the Battle of Mu'tah when Heraclius began to muster a huge army from the Romans and subordinate Arabs, like the Ghassanide and others, to launch a decisive bloody battle against the Muslims.

The news of a huge army that numbered forty thousand fighters which Heraclius was preparing – including Lukham, Judham, and other tribes allied to the Romans – reached the Muslims. Thus, an imminent danger was threatening the Muslims. The gravity of the situation was intensified by the adverse circumstances of torrid heat, straitened conditions, and drought, along with the long, rugged distance that Muslims would have to cover if they encountered this imminent danger.

The Messenger of Allah ﷺ knew that any delay or passivity in handling the situation might enable the Romans to pervade the Islamic territories and march to Al-Madinah, which would endanger the Islamic call and the Muslim State.

Therefore, despite all hardships, the Messenger of Allah ﷺ decided to undertake a decisive expedition – which the Muslims would carry on against the Romans inside their borders – to obstruct the invasion of the homeland of Islam.

No sooner had the Muslims heard the voice of the Messenger of Allah ﷺ calling them to fight the Romans than they rushed to comply with his call. They started getting ready for war with great speed. Tribes and clans from everywhere began pouring into Al-Madinah. Almost all the Muslims responded and none stayed behind, except those sick with doubt or hypocrisy, and three persons.

The Muslims raced with one another to help equip and finance the expedition. Even the poor people who could not afford a mount came to the Messenger of Allah ﷺ asking to be provided with one to enable them to participate in *Jihad* (striving) against the Romans. When the Messenger of Allah ﷺ told them: ﴿*"I can find nothing for you to ride upon," they turned back, their eyes overflowed with tears out of grief that they could not find anything to spend (for the Cause of Allah).*﴾[7]

A great army of thirty thousand fighters was mustered, and with the Messenger of Allah ﷺ marched northwards to Tabuk. Yet despite all the money generously offered, the army was not adequately equipped.

The shortage in provisions and mounts was so serious that eighteen men had to alternately mount one camel. As for provisions, members of the army at times had to eat tree leaves to the extent that their lips got swollen. Some others had to slaughter camels, though they were so dear, to drink the water stored in their stomach. The army was therefore called *"The Army of Hardship."*

On their way to Tabuk, the Muslim army passed by *Al-Hijr*, the rocky tract which was the land of Thamud, whose people who were shown the path of truth. But they preferred blindness to guidance, denied the Messengers, and insolently defied the Command of their Lord. ﴿*So the earthquake seized them, and they lay (dead), prostrate in their homes.*﴾[8]

---

[7] Translated meanings of At-Tawbah 9: 92.
[8] Translated meanings of Al-A'raf 7: 78.

Their houses remained an admonitory sign for people to remember. ﴾*Then see how was the end of their plot. Verily, We destroyed them and their nation all together. These are their houses desolate, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know.*﴿[9]

The Prophet ﷺ said to his Companions, "*Do not enter the dwellings of those who received punishment, unless you are (enter them) weeping, lest you should be afflicted with what they were afflicted with.*"[10]

He ﷺ then covered his head and proceeded quickly until he crossed the valley. When the Muslim army reached Tabuk, the Prophet ﷺ commanded, saying, "*A strong wind shall blow tonight, so no one should stand up, and whoever has a camel, should hobble it.*" A wind blew at night so strong as they were told that a man who did not heed the warning and stood up was carried away to Mount *Taiy'*.[11]

The Muslim army camped at Tabuk, ready to face the enemy. Upon learning of the advance of the Messenger of Allah ﷺ, terror was cast into the hearts of the Romans and their allies by Allah: "*I have been granted victory with awe (cast into the hearts of my enemies).*"[12] None of them dared set out to fight. Rather, they scattered inside their territory.

---

[9] Translated meanings of An-Naml 27: 51-52.

[10] Narrated by 'Abdullah bin 'Umar bin Al-Khattab: Sahih Al-Bukhary, Book of *Al-Magazi*, Hadith no. 4068; similar versions of the Hadith are also reported by Al-Bukhary (415, 3129, 3130, 4068, 4333), Muslim (5292, 5293), and Ahmad (4333, 4974, 5090, 5147, 5148, 5387, 5447, 5661, 5934).

[11] Narrated by Abu Humaid As-Sa'idi: Sahih Al-Bukhary, Book of *Zakah*, Hadith no. 1387; similar versions by Muslim (4230) and Ahmad (22498).

[12] Narrated by Abu Hurairah: Sahih Muslim, Book of *Masjids wa Mawadi' As-Salah*, Hadith no. 815; similar versions of the Hadith are also reported by

The Prophet's ***"Divine Victory"*** earned the Muslims a grand reputation that traveled to the furthest ends of Arabia. The great and serious political profits achieved were far better than any the Muslims could have procured if the two armies had engaged in military confrontation.

The King of Ailah, Yahna bin Rawbah, and the people of Jarba' and Adhruh came to the Messenger of Allah ﷺ and concluded peace treaties with him.

The tribes – who used to ally with the Romans – became quite certain that their dependence on their former masters had come to an end. All this turned to the advantage of the Muslims and the Muslim State, which expanded until it directly adjoined the Roman borders. [13]

With the downfall of oppressive forces and the new breath of freedom, people started entering into the Religion of Allah in multitudes.

Muslim (812, 813, 814), Al-Bukhary (2755), An-Nasa'y (3037, 3038), and Ahmad (7269, 7312, 7803, 8778, 9489, 10113).

[13] Details of Tabuk: Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Tabuk Expedition; and Ibn Hisham, *As-Sirah An-Nabawiyyah*, Tabuk Expedition, vol. 4.

Back to Homeland

Driven out of Makkah and forced to seek refuge in *Thawr* Cave, Prophet Muhammad ﷺ turned towards Makkah and bade it farewell, saying, "*O Allah (bear witness), you are the most beloved land to Allah, and you are the most beloved land to me. Had your Mushrikin people not driven me out of you, I would not have left you.*"[1]

That day, eight years after his emigration to Al-Madinah, the Prophet ﷺ entered his homeland, Makkah, a victor.

Yet he ﷺ was riding his horse with his head bowed – the end of his beard almost touching the back of his horse – out of submission, thankfulness, and humility before his Lord Who gave him this manifest victory.[2]

On the way to victorious return to Makkah, one of his Companions, Sa'd bin 'Ubadah ﷺ, said, "*Today is the day of battle. Today the prohibited is permissible. Today Allah has humbled the Quraish.*"

---

[1] Circumstances of revelation on the authority of Qatadah and Ibn 'Abbas: Al-Qurtubi, *Al-Jami' Li-Ahkam Al-Qur'an*, interpretation of Surat Muhammad ﷺ [47: 13]. At-Tirmidhy (3860), Ibn Majah (3099), Ahmad (17966), and Ad-Darimy (2398) reported a version with a similar wording on the authority of 'Abdullah bin 'Adi bin Al-Hamra' that reads: "*I swear by Allah, you are the best of the lands of Allah, and you are the most beloved land to Allah. Had it not been that I was forced to leave you, I would have never left you.*"

[2] Al-Hafiz Ibn Kathir, *Al-Bidaya wa An-Nihaya*, Description of the Prophet's Entry into Makkah, vol. 1\4. Ibn Hisham, *As-Sirah An-Nabawiyyah*, Arrival of the Prophet's in Dhi-Tuwa, vol. 4.

The Prophet ﷺ strongly objected, saying, "*Today is the day of mercy. Today is the day Allah exalts the Kab'bah. Today is the day the Kab'bah is clothed. Today is the day Allah has honored the Quraish.*"

The Prophet ﷺ then commanded that the banner should be taken from Sa'd, thus relieving him of his duty as a commander, and be handed to Qais, his son.[3]

Go, you are the free ones

Three hundred and sixty idols were surrounding the Sacred House (the *Ka'bah*) on the Day of the Victory of Makkah, which the Prophet ﷺ started stabbing with a stick he ﷺ had in his hand, while reciting[4]: ﴾*Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.*﴿[5]

The Prophet ﷺ then entered the *Ka'bah* and ordered that all the images be destroyed. After praying inside, he ﷺ walked around, declaring the Oneness of Allah and glorifying Him in every corner. He ﷺ came out of the *Ka'bah*, stood at its door and preached, "*There is no god but Allah, Alone. He has no partner. He honored His Soldiers. He granted victory to His Servant, and He defeated the Confederates, Alone.*"[6]

---

[3] As-Salhi Ash-Shami, *Subl A-Huda wa Ar-Rashad fi Sirah Khairul-'Abad*, vol. 5; Ibn Hisham, *As-Sirah An-Nabawiyyah*, The Emigrants' Anxiety over the Quraish from Sa'd and the Messenger's Command regarding Him, vol. 4.

[4] Narrated by 'Abdullah bin Mas'ud: Sahih Al-Bukhary, Book of *Al-Magazi*, Hadith no. 3950; similar versions of the Hadith are also reported by Al-Bukhary (2298, 4351), Muslim (3333), At-Tirmidhy (3063), and Ahmad (3403).

[5] Translated meanings of Al-Isra' 17: 81.

[6] Ibn Hisham, *As-Sirah An-Nabawiyyah*: Circumambulation by the Messenger ﷺ around the House and His Speech Therein, vol. 4; Safi-ur-Rahman

"O people, verily Allah has rid you of the vainglory of Jahiliyyah (Pre-Islamic Days of Ignorance of Allah) and its pride in ancestors. People are two kinds of men: a righteous pious man who is honorable to Allah, and an impious wicked man who is worthless to Allah. All mankind are Children of Adam, and Allah has created Adam from dust. Allah says, ﴾O mankind, We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the Sight of Allah is the most pious of you. Verily, Allah is All-Knowing, All-Aware.﴿[7]*"*[8]

The Prophet ﷺ asked, "*O people of Quraish, what do you think I am to do to you?*"

They said, "*All good, a noble brother and the son of a noble brother.*"

He ﷺ said, "*I say to you as Yusuf (Joseph ﷺ) said to his brothers, 'No blame will there be upon you today.' Go, you are the free ones.*"[9]

With these forgiving words, the Prophet of Mercy ﷺ gave a general amnesty to all Quraish, although among them were people who had plotted to kill him, had persecuted him, and inflicted upon him and his followers all kinds of injury and harm.

Mubarakpuri, *Ar-Rahiq Al-Makhtum*, Victory of Makkah: The Messenger ﷺ Performing *Salah* inside the *Ka'bah* and Delivering a Speech before the Quraish.

[7] Translated meanings of Al-Hujurat 49: 13.

[8] Narrated by Ibn 'Umar: Sunnan At-Tirmidhy, Book of *Tafsir Al-Qur'an*, Hadith no. 3193.

[9] Ibn Hisham, *As-Sirah An-Nabawiyyah*, Circumambulation by the Messenger ﷺ around the House and His Speech Therein, vol. 4; Safi-ur-Rahman Mubarakpuri, *Ar-Rahiq Al-Makhtum*; Victory of Makkah: *No blame will there be upon you today*.

Among them were people who had fought him at Badr and Uhud, who blockaded him in the Battle of *Al-Khandaq* (Trench), who incited the Arab tribes to mutiny against him, and who would even then tear him apart if only they had the power. But he ﷺ pardoned all his enemies with the exception of nine persons, who were arch criminals, but later on most of them were pardoned and became good Muslims.[10]

This is how the man ﷺ whom Allah describes as "*Mercy to the Worlds*" dealt with those who opposed him.

His opponents were not just people who fought his Message on an intellectual level. They were individuals bent on destroying him, his family, his followers, and Islam itself.

This is one of the many examples in the life of a man ﷺ who faced constant death threats, actual attempts on his life, abuse, and harsh persecution at the hands of those threatened by his simple yet profound Message: *There is no god but Allah; Muhammad is the Messenger of Allah.*[11]

---

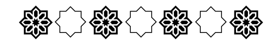
[10] Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*, Second Phase (Open Preaching): Victory of Makkah.

[11] Adapted from Abdul Malik Mujahid, *The Prophet ﷺ and the People Who Opposed Him.*



﴾Verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path. The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, to Allah all matters return﴿

Meanings of Ash-Shura 42: 52-53



Straight Path

From where did people come?
For what purpose?
Where are they going?
What will they find there?

Day and night come and go while most people live trapped in shallow purposes, distracted by material things from what lies behind them. Appearances blind them from seeing the great realities, forgetting that Allah has created them for a purpose, to live a life on earth for a limited period, assigned during it with certain duties, after which there shall be a grand meeting to ask them about every word they said and every deed they did. ﴾*Indeed, the hearing, the sight, and the heart – about each of those you will be questioned (by Allah).*﴿[1]

Amidst hordes of worldly distractions, and the running of each after their own worldly pursuit, arises the guiding voice of Prophet Muhammad ﷺ calling upon people, waking them from slumber, moving them from fear to trust, answering "from where and to where?", ﴾*Truly, to Allah we belong and truly, to Him we shall return.*﴿[2] Teaching the high aim of their living, ﴾*And I (Allah) did not create the jinn and mankind except to worship Me.*﴿[3] Reminding them of what they have forgotten, ﴾*Fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.*﴿[4] Warning against what they have been deceived by, ﴾*Follow not*

[1] Translated meanings of Al-Isra' 17: 36.
[2] Translated meanings of Al-Baqarah 2: 156.
[3] Translated meanings of Az-Zariyat 51: 56
[4] Translated meanings of Al-Baqarah 2: 281.

the footsteps of Satan. Verily, he is to you an open enemy.﴿[5] Telling them of the provisions they need for the meeting with their Lord[6], ﴾*And take provisions, indeed, the best provision is fear of Allah.*﴿[7] And showing the shortest distance from where they are to where they belong: the Straight Path, ﴾*And indeed, you (O Muhammad) invite them to a Straight Path. And verily, those who believe not in the hereafter are indeed deviating far astray from the Path.*﴿[8] Any curve or swerve in the line they are traveling will diverge them from the direct path, ﴾*And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.*﴿[9]

"*Allah has set an example,*" the Prophet ﷺ said. "*A Straight Path bordered by walls on both sides, with several open doors within the walls, covered with curtains. There is a caller on the gate of the Straight Path who heralds, 'O people! Join the path all of you and do not deviate from it.' A caller from inside the path is also warning any person who wants to open any of these doors, 'Woe to you! Do not open it! If you open it, you will pass through.' The Straight Path is Islam, the two walls are the Boundaries of Allah* ﷻ*, and the open doors are the things that Allah* ﷻ *has prohibited. The caller on the gate of the Straight Path is the Book of Allah* ﷻ*, and the caller above the Straight Path is an admonisher from Allah in the heart of every Muslim.*"[10]

---

[5] Translated meanings of Al-Baqarah 2: 168.
[6] Adapted from Muhammad Al-Ghazali, *Ma'a Allah* (With Allah), chapter one: Defining *Da'wah*, Nahdet Misr Publishing House.
[7] Translated meanings of Al-Baqarah 2: 197.
[8] Translated meanings of Al-Mu'minun 23: 73-74.
[9] Translated meanings of Al-An'am 6: 153.
[10] Narrated by An-Nawwas bin Sam'an: Musnad Ahmad, Book of *Ash-Shamyyin*, Hadith no. 16976; similar versions by At-Tirmidhy (2786) and Ahmad (16978).

With presence of purpose and the path of reaching it, triviality and absurdity are replaced with the true meanings of life: ﴾*Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds.*﴿[11]

The new awareness stills the mind and dissolves any worries, fears, or doubts. People are not created without a purpose, ﴾*Did you think that We created you in play (without a purpose), and that you would not be brought back to Us?*﴿[12]

They will not be left to go to waste, ﴾*Never will I allow to be lost the work of any of you, be he male or female.*﴿[13]

And they will not travel the path alone, ﴾*And when My servants ask you (O Muhammad) concerning Me – I am indeed near. I respond to the invocations of the supplicant when he calls upon Me (without any mediator or intercessor). So let them obey Me and believe in Me, that they may be led aright.*﴿[14]

---

[11] Translated meanings of Al-An'am 6: 162.
[12] Translated meanings of Al-Mu'minun 23: 115.
[13] Translated meanings of Al-'Imran 3: 195.
[14] Translated meanings of Al-Baqarah 2: 186.

Followers of the Path

The path was not easy, but the first Muslim generation that Prophet Muhammad ﷺ brought up kept steadfast, and never knelt before the forces of evil.

Zaid bin Ad-Dathinah ﷺ was taken prisoner and driven out of the sanctuary to At-Tanim to be beheaded. Some Quraish men, among them Abu Sufyan, rose before him and asked him before his beheading, "*O Zaid, I ask you by Allah, do you not wish that Muhammad was now here in your place so that we might cut off his head instead, and you were with your family?*"

Zaid, "*By Allah, I would not wish Muhammad to be anywhere now where even a thorn could hurt him, and that I were sitting with my family.*"

Abu Sufyan, "*I have not seen any people who love anyone the way the Companions of Muhammad love Muhammad.*"

They, letter by letter, word by word, thought by thought, action by action, faithfully transmitted the legacy of their Prophet ﷺ, the Qur'an and Sunnah. Thus the Last Message to humanity contained the elements for its permanency until the last Day.

They ﷺ turned the universality of this Message into reality. The Prophet ﷺ died before Islam had crossed beyond the boundaries of the Peninsula. They knew that their Prophet ﷺ was sent as a mercy to the whole world, and therefore spread throughout the land, as warners and bearers of goodness.

This is the second miracle of Prophet Muhammad ﷺ after the Qur'an. Living close to the noble person of this great Messenger ﷺ – in real life or through his teachings – engraves into his followers his high manners, deep worship, sincere love for Allah, preparation for the meeting with Him, renunciation of worldly pursuits, and martyrdom for the word of Truth.[1]

A Companion of the Prophet ﷺ, Sa'd bin Mu'adh ؓ, said, "*By the One Who sent you with the truth, if you ask us to wade into this sea with you, we shall do it, and none of us shall tarry or stay behind.*"[2]

---

[1] Adapted from Muhammad Al-Ghazali, *'Ilal wa Adwiyah* (Illnesses and Medicines), chapter one: Most Prominent Features of Greatness of the Prophet ﷺ, Dar Al-Shorouk.

[2] Ibn Hisham, *As-Sirah An-Nabawiyyah*, Great Battle of Badr, vol. 2, Al-Maktabah Al-Qaiyamah.

Verdant Shade

Truly, among the acts of charity is magnifying Allah, glorifying Him, praising Him, declaring His Oneness, seeking His Forgiveness, enjoining good, forbidding wrong, removing a thorn or a bone or a stone from the way of people, guiding the blind, helping the deaf and dumb hear and understand, showing a seeker their need which you know where to find, striving as far as your two legs could carry you to give succor to one who asks, and carrying with the strength of your arms (the burdens) with the weak. All these are acts of charity.[1]

Your smiling in the face of your brother is a charity for you; enjoining good and forbidding evil is a charity; guiding a man in a misleading land is a charity for you; seeing for (helping) a weak-eyed person is a charity for you; removing a rock, or a thorn, or a bone from the road is a charity for you; and pouring out from your bucket into the bucket of your brother is a charity for you. Conciliating between two persons fairly is a charity; helping a man ride upon his mount, or load his luggage upon it is a charity; a good word is a charity; and every step that you take to (offer) prayer is a charity.[2]

This is the simple yet profound philosophy of mercifulness of this greatly merciful Messenger ﷺ. Mercy is not just a virtue. Mercy with him transcends far above mere moral excellence or righteousness, making of every merciful deed a devout act of worship that certainly pleases Allah ﷻ and helps us draw near Him and, ultimately, win His Mercy.

---

[1] Narrated by Abu Dharr: Musnad Ahmad, Book of *Al-Ansar*, Hadith no. 20510.
[2] Narrated by Abu Dharr: Sunnan At-Tirmidhy, Book of *Al-Birr Waslah*, Hadith no. 1879. Second Hadith "*Conciliating between…* ": Narrated by Abu Hurairah, Sahih Muslim, Book of *Zakah*, Hadith no. 1677; similar versions of the Hadith are also reported by Al-Bukhary (2677, 2767) and Ahmad (7836, 8004, 8514).

Allah ﷻ has sent His Messenger ﷺ as a mercy to all people, to give them a helping hand to guidance, but only those willing to be guided are guided.

Nevertheless, this mercy is fulfilled for believers as well as disbelievers. The Law Muhammad ﷺ was sent with blesses the whole of humanity and leads it to the perfection destined for it in this life.

This message came to humanity when it had attained maturity. It came as an open book to the minds of the forthcoming generations, embracing all the principles of human life that remain unaltered, and is ready to fulfill changing needs, which only the Maker of mankind knows. Indeed, He is the All-Knower of His creatures.

This Book (the Qur'an) establishes the eternal law for human life in a changing world. The value of its law lies in its being balanced and harmonious; it neither tortures the body to uplift the soul, nor ignores the soul for the body to have pleasure. All the duties this law imposes are within human capability and for the good of mankind. It provides the faculties and powers needed to enable them to perform these duties, and makes them pleasing to them no matter the hardships they may suffer sometimes for their sake – because they fulfill something they want and discharge one of the powers they have.

At the beginning, the principles the Prophet ﷺ came with were strange to the conscience of humanity because of the wide gap between them and the reality of the actual spiritual life.

Islam came to call for a single humanity where all racial and demographic differences melt into one creed and one social system. This was certainly strange to the conscience of humanity then, to its way of thinking and its actual state, where the nobles considered themselves created from a clay superior to that of slaves.

Islam came to equate between people in the eyes of the law and judiciary at a time when humanity divided people into classes, setting for each class a law. It even made the master's will, during the time of slavery and feudalism, the established law. Thus, it was strange at that time that this advanced outstanding law announces the right of absolute equality of all mankind before the law. But, little by little humanity is trying to reach, if only theoretically, something of what Islam practically applied more than fourteen hundred years ago. Ever since, humanity has begun to draw closer and closer from the horizon of these principles, where the sense of strangeness dissipated. It adopted them and applied them, even if under other slogans.

It stumbles on the way because it is not guided by the full light of Islam, but still it reaches something of that law – even if only in claims and slogans – although nations in Europe and America are still adhering to loathsome racism, which Islam fought against fourteen centuries ago.

These, and many others, testify that the message of Muhammad ﷺ is a mercy to the whole of humanity, and that Muhammad ﷺ was sent only as a mercy to all existence, the believers and disbelievers in him alike. All humanity is influenced by the law with which he ﷺ came, willingly or unwillingly, consciously or unconsciously.

The verdant shade of this mercy is there to whoever wants to be shaded with it, to whoever wants to breathe under its shelter the gentle heavenly breeze, in the scorching heat of the earth, especially nowadays.

Humanity today is in the direst need for the gentleness of this mercy and its pure dew. It is worried and confused, straying through the labyrinths of materiality, the hell of wars, and the aridity of souls and hearts.

After presenting the meaning of mercy to humanity and fulfilling it himself, the Messenger of Allah ﷺ, as commanded, announces the essence of his Message, wherefrom mercy to all existence gushes forth:

﴾*Say, 'It is revealed to me that your God is only one God; will you then be Muslims?'*﴿[3]

This is the original element of mercy in this Message; the element of absolute monotheism that saves humanity from the illusions of *Jahiliyyah*, the burdens of idolatry, the worship of creatures, and the pressures of delusion and superstitions. It builds life upon its solid foundations, connecting it with the entire existence based on clear constant laws, not fancies, inclinations, or interests. It guarantees to every human their right of standing with their head raised; for heads only bow to the Creator, The One, The Almighty.

This is the path to mercy… *so will you be Muslims?*[4]

---

[3] Translated meanings of Al-Anbiya' 21: 108.
[4] Adapted from Sayyid Qutb, *In the Shade of the Qur'an*, interpretation of Surat Al-Anbiya' [21: 107-108], thirty-sixth edition, Dar Al-Shorouk.

REFERENCES

1-Tafsir of the Noble Qur'an:

Al-Baghawy, *Ma'alim At-Tanzil*
Al-Hafiz ibn Kathir, *Tafsir Ibn Kathir*
Al-Qurtubi, *Al-Jami' Li-Ahkam Al-Qur'an*
At-Tabari, *Jami' Al-Bayan fi Ta'wil Al-Qur'an*
Jalal Ad-Din As-Suyuti, *Ad-Durr Al-Manthur fi At-Tafsir bi Al-Ma'thur*
Muhammad 'Ali As-Sabuni, *Safwat At-Tafasir*
Sayyid Qutb, *In the Shade of the Qur'an*

- **English Translation of the Meanings of the Noble Qur'an** by Muhsin Khan & Al-Muntada Al-Islami

2-Hadith:

Harf Hadith Encyclopaedia (The Nine Books of Hadith):

Musnad Ahmad
Muwatta' Malik
Sahih Al-Bukhary
Sahih Muslim
Sunnan Abu Dawud
Sunnan Ad-Darimy
Sunnan An-Nasa'y
Sunnan At-Tirmidhy
Sunnan Ibn Majah

- Other Books of Hadith:

Al-Haythami, *Majma' Az-Zawa'id wa Manba' Al-Fawa'id*
Al-Muttaqi Al-Hindi, *Kanz Al-'Ummal fi Sunnan Al-Aqwal wa Al- Af'al*
Jalal Ad-Din As-Suyuti, *Al-Jami' As-Saghir fi Ahadith Al-Bashir An-Nadhir*

3-Sirah Books:

Al-Hafiz Ibn Kathir, *Al-Bidaya wa An-Nihaya*
At-Tirmidhy, *Mukhtasar Ash-Shama'il Al-Muhammadiyah*
Ibn Al-Qayyim Al-Jawziyyah, *Zad Al-Ma'ad*
Ibn Hisham, *As-Sirah An-Nabawiyyah*
Ibn Sa'd, *At-Tabakat Al-Kubra*
Muhammad Al-Ghazali, *Fiqh As-Sirah*
Muhammad Al-Khudari, *Nur Al-Yakin fi Sirat Sayyid Al-Mursalin*
Muhammad bin Yusuf As-Salhi Ash-Shami, *Subl A-Huda wa Ar-Rashad fi Sirah Khairul-'Abad*
Safi-ur-Rahman Mubarakpuri, *Ar-Raheeq Al-Makhtum*

4-Islamic Books:

Ibn Al-Kalbi, *Al-Asnam*
Khalid Muhammad Khalid, *Insaniyat Muhammad* ﷺ
Muhammad Al-Ghazali, *'Ilal wa Adwiyah*
Muhammad Al-Ghazali, *Al-Mahawir Al-Khamsah lil-Qur'an Al-Karim*
Muhammad Al-Ghazali, *At-Ta'assub wa At-Tasamuh Bain Al-Masihiyah wa Al-Islam*
Muhammad Al-Ghazali, *Aqidat Al-Muslim*
Muhammad Al-Ghazali, *Ma'a Allah*
Muhammad Qutb, *Qabasat min Ar-Rasul*
Sayyid Qutb, *Al-Mustaqbal li Hadha Ad-Din*
Sayyid Qutb, *As-Salam Al-'Alami wa Al-Islam*
Sayyid Qutb, *Dirasat Islamiyah*
Sayyid Qutb, *Hadha Adin*
Sheikh Muhammad Mitwaly Ash-Sha'rawy, *Muhammad* ﷺ *Rasul Allah*